

अष्टकवर्ग :  
**ASHTAKAVARGA**

With Translation in English  
and Explanatory Notes

By  
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## **Preface to the Second Edition :**

This second edition herewith presented, is more or less reprint of the first edition. We have only added one more chapter, as XVIII one. It includes in a nut-shell, all our researches of the last forty years, published in various magazines by way of articles and explained in many workshops conducted by us on the subject. It is hoped, the students taking interest in the study of "Ashtakavarga" will welcome them.

We are heartily appreciative of interest shown and speed with which Shri Narinder Sagar, in bringing out, this second edition attractively before the learned readers.

We wish to express our grateful thanks to (1) Shri Naresh M. Sethia of Baroda, who contacted the "Publishers" and arranged the publication and (2) Shri Hariprasad S. Bhatt of Mulund, (Bombay), for his unsolicited help in correcting the proofs and for other ancillary jobs.

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C.S. Patel  
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## FOREWORD

*"To every thing there is a season, and a time to every purpose under the heaven :"* - So says Solomon the ancient sage, and the truth of these words of wisdom cannot be better comprehended than through the science of astrology, for the aim of the science is to guide humanity by pointing out periods of prosperity and adversity in individual as well as national life by defining the various stages in the evolution of man. By the beacon light of the stars the science helps us in locating the time and place of any event and depicting also the nature of the event. Thus it plays an important part in the life of the human race, and naturally from times immemorial wise men of every country have been trying to discover various methods for calculating the time factor underlying every "season" of human life and for foretelling the quality of the harvest of the season.

It is well-nigh impossible to say exactly when and where astrology had its origin. But we may safely assume that the birth of the science was almost synchronous with the birth of the human race, for otherwise we cannot explain why we come across traces of ancient people lisping in the language of the stars in almost every nation that has some claim to high antiquity. As for India, it may be a moot point whether she rocked the cradle of astrology, but no one can deny the fact that she has contributed a very large amount of knowledge to promote the growth of the science. This great heritage of the past, or atleast a part of it, is being slowly re-discovered through the efforts of research scholars, and I am glad to say that one such welcome attempt to recover an ancient treasure from the hands of all-devouring Time has been successfully made by my friends Shri C.S. Patel and Shri C.A.S. Aiyar in compiling and publishing this treatise on the Ashtakavarga system..

The authors of the treatise have given us a full and lucid explanation of the principles and the modus operandi of the Ashtakavarga in the light of the knowledge garnered from every possible source, with the result that what they are presenting us today is not merely the re-hash of some moth-eaten Sanskrit tome

but a critical compendium of all available information on the subject. I am sure that no discerning student will fail to appreciate the labour and critical acumen that the authors have brought to bear on this work.

Natal astrology consists of two distinct sections. The first section enables us to form a general idea of the sum-total of planetary influences scattered through the different houses of the horoscope, what the stars have in store for the native by way of success and failure, pleasure and pain, fame and notoriety. The second section mainly deals with the time factor governing the planetary and stellar influences concealed in the birthchart, the Paka-kala (moment of maturity), as it is technically known, of the promise of the birthchart. The Paka-kala is generally deduced from the periods and sub-periods (Dasas and Antardasas) of planets. There is an overwhelming number of Dasa systems propounded in ancient works, but most of them have been consigned to oblivion. Of the three or four systems that still hold the field, the Vimshottari system is the most popular. Next comes the transit system which is equally popular, or even more so, among both Indian and European astrologers as a simple key to the timing of events. It is very often used quite independently, but sometimes it is also applied in combination with the ruling Dasa or current directions. The more philosophic among Indian astrologers make a subtle distinction between the function of the Dasa system and that of the transit system. The current Dasa and Antara, they say, show what we have to reap from the seeds of our past Karma while the transits denote the Karma we are sowing for our next life. Be that as it may, there is no doubt whatsoever that transits are the most facile and indispensable part of the astrologer's armoury in India as well as abroad.

Unfortunately the method of considering transits that is in vogue today is extremely puerile and shallow, to say the least! All that our astrologer wants to know is the sign occupied by the Moon at birth. He does not care to inquire what Navamsa or Decanate, much less the exact degree, is occupied by the Moon. Nor does he care to consider what house is tenanted by the Moon or by the



transiting planet, for he is blissfully ignorant of the importance of the house positions of planets! But the acme of absurdity is perhaps reached when on the entry of any planet into a new sign he presages a change of fortune, for better or worse, for every Tom, Dick and Harry! These Moon-sign or moonshine forecasts, if given in writing, usually end up with the stock phrase "Shubham bhavatu", God bless you, -or in other words, God save the client! If the reader is inclined to think that I am drawing an unnecessarily gloomy picture of the present plight of Indian astrology, let him browse through the pages of some of our popular astrological magazines and he will be convinced of the truth of my remarks. But, then, the trouble is that if the reader is familiar only with the horoscopy of the benighted westerners, he is bound to get bewildered within the mystic maze that passes for the horoscope in our magazines! He will be left wondering whether the figure is to be read from left to right or right to left or upside-down!

It appears that some of our ancient astrologers were quite aware of the superficiality and absurdity of depending solely on the Moon-sign in judging the effects of transits. Thus, for instance, Gunakara who flourished some time about 1496 A.D. writes in his *Haramakaranda*-

यद्गोचरे जन्मगृहाद् ग्रहाणां पृथक् फलं द्वादशराशिभूतम् ।  
 नृणां तदेकैर्भुवां फलस्य भेदादनैकान्तिकमुक्तमाद्यैः ॥१॥  
 यत्र स्थितः शीतकरो नराणां स्याज्जन्मराशिं तमुदाहरन्ति ।  
 यथा तथा येषु खगाः सलग्नाः स्थिता न ते सप्तकतो भवन्ति ॥२॥  
 अतोऽष्टराशिर्मनुजोऽत्र सर्वः प्रोक्तोऽत्र तेभ्यश्च शुभाशुभानि ।  
 फलानि तेषां च वियोगयोगा यदाष्टवर्गोत्थफलं स्फुटं स्यात् ॥३॥

The effects of transiting planets that have been delineated by the ancient Acharyas on the basis of the Moon-sign would be experienced in different ways even by persons born under the same Moon-sign or the same Nakshatra, and this difference arises owing to the difference in the Lagna (rising sign) and the distance of planets from the Lagna.(1)

The sign occupied by the Moon at birth is known as the Janma-rasi(birth sign). But every sign that is occupied by some

planet or other is capable of producing certain effects, and the Lagna is also equally potent in this respect.(2)

Thus the native responds to the influence of eight signs-seven pertaining to the planets and one to the Lagna. Every planetary influence, therefore, must be judged not only independently, but also through the interaction of planets. This system of calculating and judging precisely the influence of planets is called the Ashtakavarge system.(3)

These remarks of Gunakara ought to serve as an eye-opener to all astrologers of the present day who are sacrificing accuracy to simplicity and making a travesty of the real teaching of the ancients. Let them ask themselves whether the ancient teachers were just indulging in some childish fancy when they devised elaborate schemes of judging planetary strength or split every degree of the zodiac into its fractional parts, and let them contrast the ways of the ancients with the perfunctory manner in which they themselves deal with horoscopes.

The Ashtakavarge system appears to have originated in the very remote past. Acharya Varahamihira (circa 500 A.D.) mentions it rather casually, as if it had already become an integral part of the standard teaching on astrology in his day, not requiring a very detailed exposition. It is quite likely, therefore, that the system originated some centuries before Varaha, perhaps a couple of centuries even before Christ.

The system is, no doubt, rather intricate and laborious, and those shallow practitioners who feel that predictions ought to come trippingly to the tongue as soon as one knows the Moon-sign or the Moon's Nakshatra have not been able to appreciate its importance. Consequently it has fallen into disuse in recent years, though at times some practitioners do add a series of bald Ashtakavarga tables, without a word of interpretation, in order to produce an awe-inspiring scroll and fleece the gullible client! Let us hope that the authors of the present volume would succeed in reviving and popularizing this half-forgotten system of the ancients and earn the credit for setting at least one part of the house of astrology in order.

The careful student will find that the Ashtakavarga system, as expounded in this volume, provides certain keys for judging the strength of houses and planets and for evaluating the potency of transits on the basis of eightfold division of the *bhavas* (houses) of the horoscope. The authors have indeed done a great service to the cause of astrology by bringing together all available information on the subject in this omnibus volume. The example of ceaseless and painstaking research that they have thus set before the younger generation of scholars is certainly worth emulating.

In conclusion, I sincerely wish that this valuable work should be accorded a warm welcome by all earnest students, Indian as well as foreign, and I pray that the Divine Power that inspired the authors to undertake this project may grant them further opportunities to explore other promising fields of astrological research.

YESHWANT K. PRADHAN

*5th February, 1957.*

## AUTHORS' NOTE

The Ashtakavarga is recognized as an outstanding system of prediction among the several systems advocated in the standard works on astrology. It has been commended as the best and the most indispensable key, so that all predictions have to be made only after a consideration of the Ashtakavarga. But the treatment of the system- its methods of application and interpretation- found in the existing works is not exhaustive and thorough enough for students to understand, which is a serious deficiency in the outfit of the modern astrologer. The present work consisting of about 950 verses and treating exclusively of the Ashtakavarga and its practical application is an attempt to fulfil this long-felt desideratum. The work contains in one volume materials collected mainly from available standard works on astrology, the last two chapters being based on manuscripts hitherto unpublished. The plan of treatment is, we hope, quite suitable from the student's point of view: The original Sanskrit verses come first; then follows their translation in English with copious explanatory notes and comments, and example horoscope has been worked out in detail so as to give a clear idea of the application of the system. The idea of computing Ashtakavarga on the basis of *Bhavakundali*, in preference to the usual *Janmakundali*, first suggested by Shri Uttamram Mayaram Thakar in his Gujarati work *Jyotish Vijnan Ane Laghu Parasari*, has been adopted for reasons given in the Prologue and the text. The book is also furnished with appendices containing the minimum details necessary for the Ashtakavarga calculations (except, however, the calculation of the Shadvarga strength which is beyond the scope of this book). A noteworthy addition is the *Sarvachanchachakra* (p.64) which will prove useful in connection with Chaps.XVI and XVII, and the Ashtakavarga Ayurdaya calculations in Chap.XV.

We wish to express our grateful thanks to Shri Yeshwant K. Pradhan, Jyotishacharya, for the encouragement and co-operation that he has given us while this work was in progress, as also for writing the Foreword: to Shri Amritlal L.Shah.

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Hon. Secretary, Bombay Astrological society, for his unstinted help; to Prof. N.A. Gore, M.A., Dip. Lib. (Bom.), Librarian, Asiatic Society of Bombay, for procuring transcripts of manuscript copies of the Jatakatilaka and the Brihatyavanajataka and correcting the Sanskrit text in proof form ; to Shri K.S. Sivaramkrishna Iyer, B.A., for his guidance and interpretation of the difficult passages in the text ; and to Shri Pranjivan Amin and Shri Anant Pandya, M.A., for their unsolicited help in correcting the proofs.

We also wish to acknowledge our indebtedness to the Asiatic Society of Bombay, for permission to publish the chapter on Ashtakavarga from the manuscript of the Jatakatilaka of Kamalakar; to the Bhandarkar Oriental Research Institute, Poona, and the Oriental Institute, Baroda, for supplying the photostat copies of the chapter on Ashtakavarga from the manuscript of the Brihatyavanajataka of Meenaraja and permitting its use; to the Janmabhumi Panchanga Karyalaya and the Bombay Astrological Society for helping us in many ways ; and to numerous friends and well-wishers who prefer to remain anonymous, for their constant support and co-operation.

Any suggestions or comments regarding necessary additions or improvements to be made in this work shall be gladly received and considered for the next edition. We shall consider our labour amply rewarded if this work proves helpful in enabling students to make predictions with greater confidence and greater success than at present and brightening the name of the much-maligned science of astrology.

C.S. PATEL.  
C.A.S. AIYAR

Bombay, February, 5, 1957

## PROLOGUE

Ever since the dawn of creation man has been prayerfully invoking the stars in their courses to lift the veil of the inscrutable Future. The Egyptians, Chaldeans, Chinese, Greeks, Hindus had all been endeavouring, with more or less success, to predict the destiny of men and nations by the position of planets and fixed stars, and in doing so they had also been noting the motions of the planets and building up the edifice of astronomy brick by brick. Prediction of events by means of astrology may be classified under the following six divisions :-

\* 1. *Mundane* - Dealing with celestial phenomena like eclipses, planetary conjunctions, new-moons, etc. their time of occurrence, and their effects on nations, countries, etc.

2. *Annual Forecast* - Used for foretelling the weather, agricultural outlook and other matters from the nature of the planets presiding over each of them in the annual horoscope cast for the new (Equinoctial) Year.

3. *Genethliacal or Natal Astrology* - Very interesting and complicated. It foretells the character, destiny and other matters about a person from the rising sign (Ascendant) and the planetary configurations, aspects, etc., at the time of birth.

4. *Transit system (Gochara)* - This describes the effects produced on individuals by the transit of planets and the aspects formed with reference to their radical positions. This can deal with a short period only.

5. *Horary system* - Deals with the horoscope prepared at the time some question is put to the astrologer and predictions based on that. These are for the immediate future.

6. *Electional system* - Deals with the selection of right time for any business or function. The conditions and positions of the celestial bodies at a selected moment have a significant influence on a person's activity. the basic principle of this system is that according to the good or bad influence due to their positions in the heavens and with reference to the Ascendant at the time of commencing any undertaking, the celestial bodies cause success or failure, joy or sorrow, profit or loss, etc.

The first five systems tell us what is in store for us in the

light of the Ascendant and planetary positions at a given moment. But the Electional system tells us what the planetary positions and aspects should be to start a good function in order to ensure success, on the assumption that we have the freedom to choose the most auspicious time.\*

### NATAL ASTROLOGY

For accurate and correct predictions the horoscope that we cast has to be correct. There are various methods of rectification of the horoscope. The positions of the planets in the heavens and their insertion in the proper houses (*Bhavas*) come next to that.

In the Indian system of calculating the planetary positions, the system originally in use was known as the Parahita (traditional) system. Later on it was modified from the observed discrepancies and brought into line with the Drig (observation) system. But subsequent to the discovery of the telescope and the use of advanced methods of mathematical calculation, it was found that the Drig system also was not very accurate. Now-a-days many almanacs and ephemerides are compiled on the basis of the elements of the Nautical Almanac, such as Raphael's Ephemeris and modern Indian Panchangas which claim to give correct positions of planets.

There are two systems of locating the planets, namely, the Sayana (tropical) and the Nirayana (sidereal) system. In the Sayana (cum precession) system the 1st point of Aries from which all planetary positions are given is located at the Vernal Equinox, the point at which the Sun crosses the Equator in his northerly course. On account of the precession of the Equinox this event happens once in every year of 365.2422 days which is less than the sidereal year of 365.2564 days. The difference in the two types of the year is due to the fact that the Equinox recedes in a westerly direction by 50" of arc annually. This results in an increase in the longitudes of the fixed stars.

In the Indian system the 1st point of Aries is reckoned from the fixed star Revati which one school of astronomers identifies with Zeta Piscium, and all positions are measured from this. Thus there are two methods of reckoning the longitudes of planets. The Sayana or the tropical system based on the moving zodiac and the Nirayana or the sidereal system based on the fixed zodiac.

At some date in the beginning of the Christian Era the

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\*.....\* Adapted from the Kalaprakasika by N. P. Subramanya Iyer.

initial points of the two zodiacs were identical. The exact year when this happened cannot be definitely ascertained as the determinant star Revati has disappeared. Various dates have been assigned to this coincidence of the two zodiacs by different astronomers with the result that there is no agreement in regard to the amount of Precession (Ayanamsa). The rate of annual precession also is taken as  $50''.52''$  or  $60''$ . The precession adopted by some leading astronomers and Panchangas in India is based on the assumption that the longitude of the star Chitra (Alpha Virginis or Spica) is  $180^\circ$  of the fixed zodiac; hence the value of precession for 1956 January 1st is  $23^\circ 13'38''$  and the annual precession  $50''.26$ .

It is evident that the position of a planet is the same in the two systems, the only difference being that in the movable zodiac it is with reference to the Equinoctial point, and in the fixed zodiac with reference to some fixed star. By deducting the Ayanamsa from the Sayana positions the Nirayana positions are obtained and vice versa.

But, for precision even in the Indian system the calculation of the Ascendant and the 10th house is first carried out by the Sayana reckoning and the Ayanamsa is deducted from the result afterwards. The Sayana mode of reckoning has also to be used to find the declinations of the planets and the duration of the day and night.

### METHOD OF HOUSE (BHAVA) DIVISION

The Ascendant and the M.C. (10th house cusp) and other house cusps are calculated by one of the usual methods. In the Indian system the duration of the day has to be taken into account to calculate the 10th house cusp. The cusps of the remaining houses are then determined by one of the following methods:-

(a) *Method of Placidus or the Semi - arc System* : "The principle of this system is the trisection of the semi-arc of each degree of the ecliptic. By successively adding  $1/3$  S.A. (diurnal) of any degree to the Sidereal Time of its ascension, said degree is found upon cusp of the 12th, 11th and 10th house, respectively; similarly, by adding  $1/3$  S.A. (nocturnal) to the Sidereal Time of its descension, said degree is found upon cusp of the 6th, 5th and 4th house".

(b) *Method of Campanus* : "The principle of this system is the trisection of a quadrant of the Prime Vertical, (which is a



great circle passing through the zenith point, and at right angles to the meridian), by great circles mutually intersecting at the north and south points of the horizon ; the cusps of the houses being the degrees of the Ecliptic cut by these circles".

(c) *Rational Method ascribed to Regiomontanus* : "The principle of this system is the trisection of a quadrant of the Equator, comprised between the horizon and meridian, by great circles mutually intersecting at the north and south points of the horizon ; the cusps of the houses being the degrees of the Ecliptic cut by these circles".

(d) *Method of Porphyry* : "The principle of this system is the trisection of the arc of the Ecliptic intercepted between the horizon and meridian. The arc of the zodiac between the Ascendant and the 10th house is divided into three equal parts, giving thus the cusps of XI and XII houses. Similarly trisection of the arc between the Ascendant and the 4th house gives the cusps of II and III houses"<sup>1</sup>.

This method of House division is generally followed in the Indian system. Half the sum of any two adjacent cusps is taken as the border line (*Sandhi*) of the two houses (*bhavas*). Thus each house has a definite range and the planets are posited in properly delimited *bhavas*, unless, of course, some of them choose to sit on the fence! The planet's influence on the *bhava* occupied is maximum when it is at the cusp or near it, and it is least when the planet is on the border line (*Sandhi*).

## JUDEMENT OF THE HOROSCOPE.

*Western system* : In this system the character and destiny of the native are delineated from the Ascendant and the position of planets in the angles (*Kendras*) and other houses and the mutual aspects of the planets, as also their aspects to the Ascendant and the 10th cusp. The timing of events is effected by means of directions in the Progressed horoscope.

(1) The Progressed Horoscope : (a) *Primary Directions* : the rotation of the earth on its axis from west to east brings a new degree of the ecliptic to the Mid-heaven every 4 minutes. The passing of each degree across the M.C. is supposed to represent

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1. See *Casting the Horoscope* by Alan Leo, pp. 110, 111.

one year in man's life. Thus the directions of a man who lives for 90 years are completed within 6 houses after birth. The orbital movement of the planets during this time is negligible. The planets move from house to house and form certain directions to their radical positions and to other planets. These directional changes can be calculated by considering the planets fixed, and advancing the M.C.  $1^{\circ}$  every year and taking the Ascendant according to the latitude of the place. Observe the new aspects which these form with the radical planets as also the changing mutual aspects of planets. These Primary Directions are said to indicate the events in a man's life which are beyond his control, the inescapable destiny that smiles or frowns on him.

(b) *Secondary Directions* : Apart from the directional changes effected by the earth's rotation the planets themselves change as they revolve in their own orbits. Taking a day to represent one year of life, the span of 90 years is completed by the movement of the planets in about 3 months. The horoscope cast for the same time as that of birth, on the day which represents the year, is the basis of judgement in the secondary system. The aspects formed by the progressed planets to the radical ones and the aspects to radical angles are judged, taking one planet after another. The solar directions thus formed are the most important. Then come the M.C., the Ascendant and the directions of other planets to those in the radical and progressed horoscopes. The Lunar directions are taken next. Since the Moon traverses about  $13^{\circ}$  in a day many directions are formed in the course of the year. Therefore, by taking  $1/12$  of the actual diurnal motion of the Moon the exact month in which a certain aspect is formed can be determined.

Another simple method of Directing is the Radix system in which the average daily motion of the Sun ( $59' 8''$ ) is taken as the increment for every year, for the Sun, Moon and every planet and M.C. The Ascendant corresponding to the directional M.C. is determined from the Table of Houses for the latitude of the birthplace. The aspects formed by the progressed planets with the radical ones are then studied in order to judge the trend of the coming year

*Indian system* : All matters relating to a person's life, its duration, environment, etc., are judged from the positions of the planets, Yogas and Dasas. The different kinds of Yogas (combination or set-up of planetary positions) with reference to the Ascendant or otherwise are linked up with the events in the life of the native by considering the following factors :-

1. The peculiar sign position of a planet in the heavens that adds to its strength, such as exaltation, occupancy of its own house, Vargottama, etc. This is independent of *bhavas* or the nature of the planet.

2. The *bhavas* (house) positions such as position in Kendras (angles), Konas (trinal houses), etc. This is independent of the exaltations of planets.

3. Nature of the planet that forms the Yoga. This is independent of its sign position and *bhava* position.

4. Dignity or lack of it imparted to houses by the planets occupying them, e.g., Ascendant and the 8th house occupied by benefics or their own lords or by planets in exaltation, etc.

5. *Bhava* and Planets, e.g., Adhi Yoga formed when there are planets in the 6th, 7th and 8th *bhavas* from the Ascendant or Moon, and the nature of the planets forming this Yoga.

6. Combination of *bhava*, sign position and the planets. In this the sign position Exaltation, etc., *bhava* position (Kendra, Kona, etc.) and the intrinsic nature of the planet that forms it have to be considered for Yogas like Ruchaka (by Mars), Bhadra (Mercury), etc..

The span of life due to certain Yogas is a definite number of years.

In addition to these, the Dasa system also is considered for predicting the events in one's life. According to Parasara there are 32 different methods for ascertaining the duration of life and prediction of events, which can be classified as follows:

1. Naisargikayurdaya, 2. Pindayurdaya, 3. Rasmijayurdaya, 4. Amsakayurdaya, 5. Chakrayurdaya, 6. Nakshatrayurdaya, 7. Ashtakavargayurdaya.

In the first three systems a certain number of years is allotted to each planet holding an exaltation position and half the values to those that are debilitated. Proportional values are derived when the planets are in intermediate positions. The years obtained are subject to 4 kinds of reductions, viz., Chakrardha-hani (due to the hemisphere occupied by the planet), Satrukshetra-hani (due to position in an inimical house), Astamgata-hani (due to the planet's proximity to the Sun) and Krurodaya-hani (due to the presence of a malefic in the Lagna). The Ayus derived from the Ascendant is added to this.

In the Amsakayurdaya the number of years contributed by each planet and the Lagna is equal to the number of Navamsas elapsed from Mesha, expunging cycles of 12 signs whenever the Navamsa number exceeds 12. These are further modified, in respect of planets in exaltation, own house, etc.

The Chakrayurdaya based on the Kalachakra Dasa system is found by two methods : (1) The Ayus (length of life) is the sum of the periods contributed by the planets in proportion to the untraversed portions in the Nakshtra quarter (i.e., Navamsa) occupied by them. (2) The 27 Nakshatras are classified into Savya (clockwise) and Apasavya (anti-clockwise) cycles. Each quarter (pada) of the Nakshatra is allotted a fixed number of years. The Moon's Navamsa determines the particular Dasa years. The cycle starts from the Navamsa rasi. Each rasi's contribution is equal to the years allotted to the planet ruling the rasi. The proportional part is calculated for the untraversed portion in the Navamsa occupied by the Moon and the periods of rasis carried on from that point.

In the Ashtottari system the maximum life period is supposed to the 108 years. The 28 Nakshatras (including Abhijit) are divided into 8 groups and allotted to the 8 planets inclusive of Rahu. The proportional part remaining in a planet's Dasa is calculated from the untraversed portion of the Nakshatra occupied by the Moon in that group. The remaining Dasas follow in a fixed order.

In the Vimshottari system the maximum life is taken to be

120 years. The 27 Nakshatras are divided into nine groups. The three Nakshatras of every group are in trine to one another. Each group is ruled by a planet which is allotted a fixed period. Rahu and Ketu are taken as planets in this Dasa system. The proportional part corresponding to the untraversed portion in the Nakshatra occupied by the Moon is the balance of the Dasa period of the planet ruling the Nakshatra. The remaining Dasas follow in a fixed order.

In the Yogini Dasa system the span for one cycle is 36 years contributed by the 8 Yoginis, the 1st one giving 1 year, the 2nd, 2 years, and so on. The number of the Janmanakshatra of the native counted from Aswini plus 3 is divided by 8. The remainder shows the ordinal number of the initial Dasa. The fractional portion is calculated as in other Dasas.

**The Ashtakavarga System of Dasas :** In this method the Shodhapindas (vide Chap. III and pages 45-47) of the planets are multiplied by 7 and the product divided by 27. The quotient is Nakshatra years. These are subject to Mandala corrections and reduction due to (a) planetary conjunctions and (b) due to the positions in the visible half of the birthchart. This has been fully worked out (Vide Chap. XV). In this system the periods contributed by the planets are variable according to the Shodhyapinda. The Antaras, their order and their periods also differ in every horoscope.

The Jaimini system differs in many respects from those given in standard works. It involves the idea of different kinds of Langa. The planet which has advanced to the farthest point in the rasi occupied by him becomes the Atmakaraka (significator of the soul) and is the most important planet in the horoscope, and the rasi holding him is regarded as the strongest.

Jaimini lays special emphasis on the strength of the rasi, which is derived by the position of one or more planets in it. The strength of a planet depends on the Amsabala (i.e., degrees in the rasi) and Moolatrikona bala (i.e., position in exaltation, Moolatrikona, etc.). The aspects in this system are determined as follows :-

(a) A Chara (cardinal) rasi aspects all the Sthira (fixed) rasis and the planets in them except the one adjacent to it.

(b) A Sthira rasi aspects all the Charas (and the planets in them) except the one adjacent to it.

(c) An Ubhaya (mutable) rasi aspects all the other Ubhaya rasis (and the planets in them).

These aspect influences, good or bad, are affected by the presence of planets in certain places from the aspecting lord or rasi. These affecting agencies are known as Argalas.

The Dasas in the Jaimini system invariably refer to rasis. Various kinds of Dasas are given. The choice of a particular Dasa depends on circumstances. But the Chara Dasa and Trikona Dasa can be applied to all. Important events could be timed by Navamsa Dasa, and/or Chara Dasa. Rasis are divided into two groups for finding the order of the succession of Dasa and counting Dasa years. They are : (a) Vishamapada (two odd quadrants consisting of (a) Mesha, Vrishabha, Mithuna and (2) Tula, Vrischika and Dhanus) the order of Dasa for these being Savya (clockwise) ; and (b) Samapada (two even quadrants consisting of (1) Kataka, Simha and Kanya and (2) Makara, Kumbha and Meena) the order of Dasa for these being Apasavya (anti-clockwise). When the 9th house from the Lagna falls in a Savya group the order of Dasa succession is direct, the first Dasa starting from the Lagna rasi the 2nd Dasa starting from the rasi next to the Lagna and so on, and in an Apasavya group the order is anti-clockwise, i.e., Lagna, 12th house, etc.

The Dasa period is variable according to the situation of the lord of the Dasa with reference to his rasi and is equal to  $(n - 1)$  years, where  $n$  represents the distance in rasis between the rasi and its lord taken clockwise or anti-clockwise according as the rasi belongs to the Savya or Apasavya group. These are modified according to the benefic or malefic disposition of the lords. The Antaras in a main rasi Dasa follow the same principles as for the Dasa.

Finally, there is the method of forecasting the events of the

year from the annual horoscope. Here a horoscope is cast for the time when the Sun returns exactly to the same longitude as he occupied at birth.<sup>1</sup> The other planetary positions and aspects and the Dasa periods for the year are calculated according to the prescribed rules and probable events of the year are predicted in conjunction with the usual Dasa period effects.

The Nadi Jyotisha is a unique system of astrology. The books on this system contain ready-made horoscopes giving out the whole life-reading with important events in the life of the native as well as his parents, wife, etc., and also information about the previous and future births, and other matters.

Each rasi is divided into 150 amsas and each amsa has a Purva (former) bhaga and Uttara (latter) bhaga. The Purva and Uttara bhagas of the same amsa produce an entirely different type of life incidents. The selection of the appropriate Nadi for a person depends on some such factor as (a) certain lines on his palm (b) the length of his shadow (c) the name or an important event in the life, etc., and this clue to the selection is being kept as a secret by the astrologers in possession of the Nadis.

The standard works on astrology have dealt with the determination of the duration of life, events, etc., by various methods such as, the special Yugas, the different kinds of Dasas with the Antaras, etc. On the basis of the Dasas the good and bad effects that the likely to be produced have also been explained as ranging from Sampurna (complete) for planets in exaltation to Rikta (nil) for planets in debilitation, in inimical houses, etc. The type of Dasa that applies to a particular horoscope depends on the Shadvarga strength of the planets or on the presence of special Yogas. But, nowadays, most of the astrologers ignore these subtle distinctions and rely exclusively on the Udu (Nakshatra) Dasa systems. The principal Udu Dasa systems are : the Vimshottari prevalent in South India and in the Uttar Pradesh and Bengal, and the Ashtottari common in Gujarat, Saurashtra, Maharashtra, Bengal, etc., the Yogini in Northern India and the Kalachakra Dasa which is rarely used. All these Dasas depend on the position

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<sup>1</sup> According to the Tajik system.

of the Moon at the time of birth and each has different Dasa lords and periods. The consensus of opinion is that the prediction of events based on the Vimshottari Dasa system is in better agreement with the actual events in life. To supplement this, the effects arising from the transit of planets (Gochara) thorough the various rasis are delineated. In spite of all these, the nature of the event and the time of its occurrence, predicted with the help of the Dasa and its Antaras are very often found to be in disagreement with and sometimes even contradictory to what are predicted from the transits. Further the question whether a given horoscope would respond to the Dasa effects or to transit effect, or if both operate under certain conditions, what these conditions are, has proved very difficult to solve in the light of the existing methods. Of course, the authors have sought to explain away these knotty points by means of the Vedha positions, but even these do not satisfactorily solve the problem. Evidently the sages were aware of these difficulties and have, therefore, propounded the Ashtakavarga system to enable us to eliminate these apparent anomalies and arrive at accurate results.

They have enumerated certain places as auspicious and others as inauspicious as reckoned from the houses occupied by the planets and from the Lagna. The marking (usually by *bindus*) of these auspicious places in a person's horoscope with reference to the positions of the planets and the Lagna at birth constitutes the Ashakavarga (so named because of the eight positions) of that horoscope. The method of working usually adopted for preparing Ashtakavarga tables is to reckon the auspicious positions from the rising sign and the signs occupied by the planets. Further, every rasi (sign) is divided into 8 equal parts called Kakshyas and all the rasis have the same order of the rulers of Kakshyas and the rulers govern the same fixed degree areas. There are some drawbacks in this signwise method. The Bhinnashtakavarga figures of the planets and the Samudayashtakavarga total in each rasi will be the same for all persons born with a particular rasi as the Lagna on any day, irrespective of the degree rising, the transit effects will thus be the same and will be experienced



simultaneously by all of them, on account of the fixed positions of the Kakshyas.

But it has been found from experience that the events and transit effects are different even for persons having the same sign but a different degree of it on the Ascendant. The case of twins may be cited as a proof of this statement. Again, persons may be born with the same rising degree (Lagna), but if the births are in different latitudes the M. C. and the other house-cusps would differ, and consequently the orientation of the planets would also differ. It may also be pointed out that whereas text-books on astrology carry on the sub-divisions of a rasi into Hora, Drekanas and other Vargas right upto Shashtyamsa (60th part), the division into 8 parts (Kakshyas) is mentioned only in connection with the Ashtakavarga system.<sup>1</sup> If this Kakshya division of rasi is on a permanent basis, as it is supposed to be, it is conspicuous by its absence in the Samjna Adhyaya, (the chapter on terminology) in every text-book.)

For certain purposes the bindus in a *bhava* have to be taken for Ashtakavarga calculations. When a *bhava* extends into two rasas and the Ashtakavarga is prepared on the basis of the rasas treated as *bhavas*, the question would be from which of the two rasas involved should we take the *bindus* for the particular *bhava*. Because of these defects of the signwise method the preparation of Ashtakavarga from the *bhava* positions of the planets appears to be a better method, for in that case the same planetary positions in the zodiac (on any day) will be found in different *bhava* positions in horoscopes having different degrees of the same rasi as Ascendant, or even for the same degree of Ascendant in different latitudes. Owing to this change of *bhava* positions of planets, the Bhinnashtakavarga figures and the Samudayashtakavarga total in each *bhava* for each horoscope will be different. This *bhava* method of preparing the Ashtakavarga does not tamper with or alter in anyway the interpretation of the verses describing the method of marking the auspicious places,

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1. Division of rasi into eight parts and 11 parts is found also in the Tajik system

for Bha or *Bhavana* is used as a synonym for rasi as well as *bhava*. Moreover, the division into Kakshyas may then be carried out so as to include even the signs intercepted in any *bhava*. The starting point of a Kakshya or the Kakshya lordship for a particular sign of the zodiac need not be the same in all horoscopes. Further, the rasi multipliers may be taken as applicable to the *bhavas*. The multiplier for the rasi in which the Ascendant falls is taken as that of the 1st *bhava* and the remaining ones for the succeeding *bhavas* taken in order. This can account for the difference in the timing and nature of events experienced by persons born with the same rising sign.

The interpretations through the Ashtakavarga method can be broadly classified as (1) the magnitude or importance of a predicted event, (2) the nature, quality, kind, etc. of the event and (3) the time of the event. They are best judged by means of (a) the Bhinnashtakavarga strength of the planets (b) the Prastarashtakavarga for determining the time of occurrence and the nature and type of the event and (c) the Samudayashtakavarga for finding out the important phases in one's life denoted by outstanding events, fortunate or otherwise. Again, the Ashtakavarga may be advantageously utilised for finding out the best year, month, day and Lagna (rising sign) for the commencement of any kind of function in order to ensure success and prosperity.

After preparing the several Bhinnashtakavargas and the Samudaya total in each *bhava*, the good and bad effects arising from the position of planets at birth have to be judged. Planets associated with 1 to 3 *bindus* (benefic points) in their respective Ashtakavargas in the *bhavas* occupied by them at birth generally cause diseases, sorrow, agony and privations even when they are in exaltation, their own houses, etc., and the adverse effects are intensified when the planets are in debility, inimical houses, etc.; with 4 *bindus* the effects are of a mixed nature, partly good and partly evil. Planets associated with 5 or more *bindus* are auspicious and bestow all kinds of prosperity, the extent of which increases with the number of *bindus*. If, in addition to this, they occupy Upachaya houses (3rd, 6th, 10th and 11th), or own or exaltation houses and are strong according to Shadvargabala, the

good effects are still further enhanced. Even those planets that are in debility or occupy inimical houses or 6th, 8th or 12th *bhava* prove auspicious, if they are associated with 5 or more *bindus* (vide Ch. IV). This is the reason why the results predicted simply from the strength, position, etc., of the planets, without due consideration of the Ashtakavarga strength do not come up to expectation.

The Dasas of the different planets also are to be judged from this Ashtakavarga strength. the Dasa of a planet is auspicious if the planet is associated with 5 or more *bindus* (in his Ashtakavarga) in the *bhava* occupied by him. The effect reaches the maximum when the number of *bindus* is 8; when the number is less than 4 the Dasa proves inauspicious and with 4 *bindus* it gives mixed results. Rahu and Ketu are said to be similar to Saturn and Mars respectively in their effects. As they are not included in the Ashtakavarga consideration, their Dasa effects may be judged from the Ashtakavargas of Saturn (for Rahu) and Mars (for Ketu), but taking Rahu and the house occupied by him in lieu of Saturn and Ketu and the house occupied by him in lieu of Mars respectively : Or they may be judged from the Ashtakavarga of Rahu given by Yavanacharya. This point can be settled only from observation. The Antaras (sub-periods) of the planets in any main Dasa prove auspicious, if both the houses owned by the Antara lord contain more than five *bindus* in the Ashtakavarga of the main Dasa lord and prove inauspicious if these houses contain less than four *bindus* (except in the case of the Sun and Moon where only one house has to be taken). The Ashtakavarga Dasa, though highly spoken of by ancient teachers of astrology (vide Chap. XV), is not availed of in practice now-a-days.

Important events are, as a rule, predicted according to the positions of the planets in *raśis* and *bhavas* at birth. But the Ashtakavarga gives a new method of prediction of events, since we are asked to consider the positions (at birth) of planets in different *Kakshyas*. They are good or bad according to the presence of a *bindu* or a *rekha* in that *Kakshya*. The magnitude

of the events will depend on the number of *bindus* or *rekhas* in the *bhava* occupied by the different planets (vide Chap. XVII).

After finding out the proportion of the good and bad planetary influences from the individual Ashtakavargas of the planets, one has to modify that by a consideration of the Samudayashtakavarga total in the *bhava*. Since the Samudaya total in any *bhava* is the aggregate of the *bindus* of all the indicators it gives a definite idea of the strength of that *bhava* with respect to all the planets. Any planet in a *bhava* having more than 28 *bindus* in the Samudayashtakavarga invariably produces good results, the magnitude increasing with the number of *bindus* : even a planet associated with few *bindus* in his Ashtakavarga proves auspicious to a limited extent, and a planet strong by association with many *bindus* in his Ashtakavarga produces the best possible results.

The type, quality, nature, etc., of the events arising from a planet's transit through a *bhava* have to be determined from the Shadvarga strength, the special Yogas, the aspects to the transiting planet, the lord of the Kakshya transited, the *bhavas*, etc., in coordination with the Ashtakavarga strength also.

The *rasis* are classified as (a) Karma (productive of action) represented by earnings through the vocation of the native; (b) Bhoga (enjoyment) represented by the enjoyment of a variety of food and drinks, music, dance, cosmetics, company of women etc., and (c) Vinasakah (destructive or afflicting) represented by harsh words, castigation, threats and similar actions wounding the mind or body. The type of articles used for these are classified as Dhatu, Moola and Jiva. Dhatu (element) class includes minerals, bones, mineral oils and their various derivatives. Moola (vegetable) class includes grass, erecper, vines, bushes, herbs and trees and their products like seeds, flowers, wood, etc. Jiva (animal) class includes all kinds of living beings originating from mammals, eggs and their various orders and species.

The *rasis* and the Drekanas are designated as Karma, Bhoga and Nasa, according to their Chara, Sthira and Ubhaya

nature. Of the three Navamsas of each Drekanā, the Chara represents Dhatu, the Sthira represents Moola and the Ubhaya stands for Jiva class. Each of these Navamasas produces nine types of results on account of its being occupied or aspected by the nine planets. Thus one rasi of the zodiac can produce 81 different types of results. The identification and specification of these are to be made (1) from the Panchabhutatatva condition (cognised by the sensory organs and represented by the planets) existing at the particular time owing to some planet's or Kakshya-lord's presence in or aspect to a Kakshya.

The nature and name of an article in question can be identified by means of the letters of the alphabet appropriate to the rasis and planets. Their classification as good, medium or coarse can be made from the exaltation, own house, and other positions of the planets. For example if the Sun occupies a Karma-Dhatu (Chara Drekanā-Chara Navamsa) place, he bestows articles of the type ranging from gold to one made of clay according to the position in exaltation, own house, etc. But this bestowal happens only when in the Kakshya which falls in this section of the zodiac contains a bindu in his Ashtakarga and not otherwise. If the Kakshya contains a rekha (not marked generally), the loss of the enumerated articles takes place. Suppose Saturn is in a Bhoga-Jiva (Sthira Drekanā- Ubhaya Navamsa) place and Jupiter occupies a Nasa-Moola (Ubhaya Drekanā-Sthira Navamsa) place and that the Kakshya occupied by Jupiter contains bindu contributed by Saturn. If Saturn is stronger than Jupiter, enjoyment of happiness from wife and other relations is the result. If Saturn is the weaker one, there is gain from sale of grass, wood, etc. If Jupiter is unfavourable owing to its occupation of a Kakshya having a rekha, a stronger Saturn brings loss of happiness from wife and other relations and a stronger Jupiter brings loss from the produce of Moola types. In this manner, the Drekanā-Navamsa positional results are to be interpreted and gain or loss from these sources is judged from the presence or absence of a bindu in the Kakshya that falls in this position.

As an instance of delineating the results from the Panchabhutatatva, suppose the Sun occupies a Kakshya of Sat-

urn. The Sun represents acerbity of taste and perception of shape, while Saturn represents astringent taste and perception of feel or touch. If the Kakshya occupied contains a bindu and if both the planets are strong, acquisition of silk or some equally fine fabric appealing to the eye and soft in feel may be expected. If both are weak, they represent ugly and coarse fabrics like black rugs, etc. But, when the Kakshya of Saturn contains a rekha, there is loss, instead of gain, of the above things, the nature of actual experience depending on the strength or weakness of the Sun and Saturn. Here also the gain or loss has to be judged from the presence or absence of a bindu in the relevant Kakshya.

These effects of the transits of planets should also be interpreted according to the *bhavas* transited. The transits of planets through a *bhava* containing more than 4 *bindus* in their respective Ashtakavargas produce auspicious results relating to that *bhava*; and conversely, transits through a *bhava* containing less than 4 *bindus* produce adverse results. The position of the transited house- or, in other words, the ordinal number of that house- may be reckoned as usual from the Ascendant where the Ascendant describes the native himself, the 2nd *bhava* rules his wealth, family, etc., and so on. It may also be considered from the position of the respective radical planet whose kakshya is transited e.g. from radical Saturn when the Kakshya of Saturn is transited, and so on (vide Chap. XVI). Which of the two methods yields better results is a question to be decided by further investigation. We have tentatively adopted the first method for the example horoscope as it appears to be the more conventional method.

The results are again to be judged according to the Karakatva of the planets. The Sun is the Karaka of the father and personality of the native; the Moon is the Karaka of the mind and the mother, and so on.

Lastly, they should be judged from the position of the planets in the Upachaya or Apachaya houses from the Lagna. The former increases the good effects (if there is a preponderance of bindus) to a greater extent than the latter. If there is a paucity of *bindus*, the Upachaya houses produce less adverse results as

compared with Apachaya houses. These effects are further enhanced, if the planets in question occupy friendly, own or exaltation houses, or diminished if they are combust or in inimical or debilitation houses.

The next point for consideration is how to find the time of fruition and the periods of prosperity and adversity. This is done from the study of transits and the Prastarashtakavargas of the planets. Herein the bindus and the rekhas in a *bhava* are distributed in the different Kakshyas, the *bindus* only being placed in the Kakshyas of the donating planets. When a planet transits a *bhava* his Prastarashtakavarga is to be referred to. Out of the total duration of a transit, the periods of transit through Kakshyas having *bindus* produce auspicious results and the remaining periods inauspicious ones. The net result will be good or bad according to the preponderance of *bindus* or rekhas..

At the time of transiting a *bhava* a planet produces eight types of results for the 8 Kakshyas which will be good or bad according to the presence or absence of a bindu in his Ashtakavarga. But all these do not take place at the same time (vide Chap. XVI). When a planet transits a Kakshya he produces one and only one type of result, which is according to the *bhava* position he occupies from the radical position of the lord of the Kakshya transited. At a given moment there will be seven types of transit results produced by the seven planets. Thus the results of Gochara, i.e. transits should be observed and analysed from the transits of all the planets. But in actual practice the Gochara results are generally considered from the Moon alone and sometimes from the Lagna, by simply using the auspicious positions from the radical Moon or the Lagna in the respective planet's Ashtakavarga. Here, too, the total number of *bindus* in the *bhava* transited is not taken into account for finding out the proportion of the predicted results. Owing to this and also owing to the effects of the Gochara considered in relation to other planets (which are usually not taken into account) some of the incidents predicted do not materialise, or if they do materialise, they only falsify the prediction.

It may perhaps be due to this reason that some teachers of astrology opine that the planetary Dasa effects are more abiding (Sthira) and the effects produced by the transits of planets (which are given with reference to the radical Moon only) are transitory (Asthira). When the efficacy of the planetary Dasas and their Antaras itself depends more on the Ashtakavarga strength of the Dasa lord and the number of *bindus* (in his Ashtakavarga) in the houses of the Antara lords (Vide Chap.XV) than on the strength considered from Shadvarga, Uccha, Kendra positions, etc. alone, this statement (made without reference to Ashtakavarga) cannot always hold good. It is true that planets possessed of both these kinds of strength produce by far the best and auspicious results during their Dasas and Antaras than when they possess only one kind of strength. Again, in a Dasa period many events are predicted as likely to take place and the time of some of these is determined from the Antaras. But whether any of these events can at all take place and that too, at the time determined, has to be judged from the transit of the Dasa and Antara lords through the various *bhavas* and the *bindus* contained in him. The occurrence of the event and the success of the prediction are assured, only when the *bhava* occupied at that time (at the commencement of the Dasa as well as at the time of the transit) by the respective planets contain more *bindus* than *rekhas* in the Ashtakavarga of the Dasa lord, irrespective of the *bhava* transited. If the *bindus* are very few the prediction ends in failure, for the expected good does not materialise or does so only in a feeble way. Therefore, even in an innocuous Dasa period, the best possible results and the time of their occurrence can be determined from the transit of the planets through *bhavas* having the maximum number of *bindus* in their respective Ashtakavargas. Conversely, even during the best Dasa period, a frustration or failure can happen, when the planets in transit at that time occupy *bhavas* having the least number of *bindus* in their respective Ashtakavargas.

The interpretation of the Gochara results from the Samudayashtakavarga gives greater precision in respect of time and greater accuracy in respect of the shape of events than that



from individual Ashtakavargas. Since 337 is the total number of *bindus*, the average for each *bhava* is 28. *Bhavas* containing 28 or more *bindus* are auspicious and those with less than 28 are inauspicious. When one or more planets transit a *bhava* having more than 28 *bindus* they invariably provide auspicious results which are augmented by the increase in the number of *bindus*. These results will be the sum total of the effects arising from position of the transited house, that is to say, the ordinal number of that house as reckoned from the radical planet as well as the Lagna. The planet receiving less than 4 *bindus* (in his Ashtakavarga) alone may not produce any auspicious results, but in any case he does not cause harm during the transit. Again, the Samudayashtakavarga is very helpful in estimating the periods of greatest prosperity or adversity from the transit of planets through the *bhavas* containing the highest or lowest number of *bindus*. The periods of prosperity or affliction or possible death of the several relations of the native also can be judged from the radical positions of the respective Karaka planets and the transits affecting such planets.

In a civil year of 365 days the Sun goes round the zodiac once and he takes a month for passing through each *rasi* or *bhava*. As the zodiac is divided into 96 *Kakshyas* in the Ashtakavarga of the Sun (and other planets), the Sun takes on an average about  $3\frac{3}{4}$  days (the exact duration depends on the extent of the *Kakshya* and the motion of the Sun) to transit a *Kakshya* and during this time he brings to maturity the effects (good or bad) relating to that *Kakshya*. During one year the Moon makes about 13 and odd revolutions round the zodiac and produces results in accordance with her Ashtakavarga *bindus*, thirteen times in a year as compared with those produced by the Sun once. She takes about 17 *Ghatikas*, i.e. 6 hrs. 48 min. (varying according to the *Kakshya* as well as her motion) to transit a *Kakshya*. During this transit about 4 *rasis* of the zodiac and 7 *Kala*-horas elapse owing to the diurnal rotation of the earth. From these details one can easily find out the time of the best period nearest to the hour, from (a) the positions of the Sun and Moon in *Kakshyas* having *bindus* (in their respective

Ashtakavargas), (b) from the rising sign containing the maximum number of *bindus* (in Samudayahtakavarga) and (c) from the Kala-hora of the strongest planet. A further sub-division of the time to the nearest quarter-hour can be had from the Ascendant and Kala-hora by selecting the moment when a *Kashya* having a *bindu* is rising. The expected event will come to pass at this time. Importance is given to the Sun as he is the planet that brings to maturity, and to the Moon as she nourishes and preserves, the effects that are indicated as certain from the Ashtakavarga combined with those determined from Dasas and Antardasas, Yogas, etc. If other planets are in *bhavas* having the maximum *bindus* in their respective Ashtakavargas and in *Kakshyas* associated with *bindus*, effects of the events are experienced to a great extent, and to a still greater extent, if the planets are in *bhavas* having more *bindus* in the Samudayashtakavarga.

This method can be used to the greatest advantage for the selection of an auspicious time (*Muhurta*) for any function. Find out the month (to be determined from the Solar ingress day) and the particular day on which the sum of the *bindus* associated with the transiting planets (from their respective Ashtakavargas prepared from the birth horoscope) in the *bhavas* occupied by them, is the maximum. Select the period when the Sun and Moon are passing through *Kakshyas* having *bindus*. From the *bhavas* and Kala-horas rising during this period, select that *bhava* which has the maximum number of *bindus* as the rising sign, and/or the Kala-hora of the planet which is associated with the maximum number of *bindus*. From the Ascendant choose the time when a *Kakshya* having a *bindu* in the Ashtakavarga of the lord of that *bhava* is rising. If all these are selected properly one is assured of success.

When sages like Parasara, Narada, Garga, etc., and even Varahamihira (in the *Laghujataka*) maintain that in considering transits (*Gochara*) of planets it is the *bhavas* having the maximum number of *bindus* in their respective Ashtakavargas and/or in Samudayashtakavarga that should be taken for all auspicious functions, and not merely the *bhavas* reckoned to be good from

the radical Moon, we fail to understand why this method of analysing is ignored or neglected. It may perhaps be due to paucity of information in the published and existing standard works on this branch of astrology in all its aspects, and to the fact that what is available has been scattered about in various works or in manuscripts not within the reach of ordinary students.

According to ancient authors selection of good *bhavas* through mere Gochara position is a gross and superficial method while the selection made through Ashtakavarga is a more refined and hence a more acceptable method. They further state that one should resort to ordinary Gochara selections only when Ashtakavarga positions are not available (vide Chap. XIII).

In this manner the Ashtakavarga can be applied to determine the time of events and the interpretation of planetary influences. As sage Parasara says (Chap. I) the Ashtakavarga is a simpler and easier method of gauging the strength of planets, the effect of transits and providing the events in one's life from the horoscope, as compared with other methods like the Shadvarga strength, Yogas, Dasas, etc. In short, "the Ashtakavarga tables are useful in the prediction of most of the important events of life. In predicting the length of life, Antardasas, and all other benefic or malefic results, these Ashtakavarga results are first determined to ascertain which planets are benefic (or malefic) and in which houses, as they pass round the heavens; and then ultimate results are judged."

#### A Synopsis of the Contents :

- Chap. I : Introduces the subject in the form of a talk between Maitreya and Parasara.
- Chap II : The enumeration of benefic places and the method of preparing the full Ashtakavarga tables of the Sun and other planets.
- Chap III : The Trikona and Ekadhipatya reductions and the calculation of the Shodhyapindas of all the planets.

Chap. IV : Matters to be considered from the *bhavas* and the planets and the method of application to the relevant relations. The strength of the *bhavas* and planets from their individual Ashtakavargas; the general effects of the planets in the houses occupied at birth and in transit through houses containing 0 to 8 bindus.

Chap. V. The Prastarshtakavarga (distributive) and the Sarvachanchachakra ; and the determination of the time when events, good or evil, take place and the nature of events.

Chaps. VI-XII : The individual Ashtakavargas of the Sun, the Moon, Mars, Mercury, Jupiter, Venus and Saturn; the nature of the effects produced by them when associated with certain number of bindus, in the houses occupied at birth and in transit, and calculation of periods of adversity from Shodhyapinda, etc.

Chap. XIII : Various matters considered from the Ashtakavargas of planets, such as finding out the time of sickness and death, adversity, etc.

Chap. XIV : The Samudayashtakavarga, its preparation, the minimum bindus required for each *bhava* and some typical combinations of bindus and planets in certain *bhavas* for certain type of effects, the method of finding out auspicious day, month, etc., and the general effects produced when the aggregate of bindus is 14 and above.

Chap. XV : Different methods of calculating the duration of life, the planetary Dasas and Antardasas from the Ashtakavarga and the application of Ashtakavarga to other types of Dasas.

Chap. XVI : The effects produced by planets in transit, considered in relation to the radical planets and the Ascendant.

Chap. XVII : Events that may take place in the life of a person owing to the position of planets at birth in Kakshyas having a bindu or rekha.

Chap. XVIII : Summary of various articles published in various

magazines since last-many years.

In conclusion, we crave the indulgence of our readers for scores of solecisms that have crept in while we were struggling to squeeze the right sense out of many a tough Sanskrit verse and express it in a foreign language. Further, we also consider it necessary to emphasize here the fact that the present treatise claims to be not a master key but only an attempt to solve some of the knotty problems of predictive astrology. We are fully aware that we have touched only the fringe of the subject so far, and much more remains to be done by way of investigation in order to confirm (and sometimes even to reject outright, if necessary,) the views and findings of the ancients. But for obvious reasons we have been compelled to postpone all such work to a later edition. In the meanwhile, we fervently hope that even what little spadework we have done at present will suffice to stimulate interest among all research-loving students who are, no doubt, better qualified than ourselves to delve deeper into this fascinating subject.

### POSTSCRIPT

In view of our departure from the traditional method and the adoption of the *bhava* method of Ashtakavarga the reader will naturally have the curiosity to know how our innovation would work in high latitudes. We are, therefore, applying the Ashtakavarga system to the horoscope of King Edward VII after converting it to the Nirayana basis. It need not be said that for observing the effect of transits through the houses the tropical horoscope can as well be used.

As this is a sort of stop-press item, the reader is requested to revert to this case after mastering the contents of the book.

#### A - Horoscope of King Edward VII

Date of birth : Tuesday, the 9th November 1841 ; 10-48 a.m., G.M.T.; Buckingham Palace, London 51° 30'N, 0° 8-1/2'W.

Ayanamsa : 21° 37' 59". Janma Nakshatra : Uttara-phalguni, 4th quarter.

Balance of the Sun's Dasa (Vimshottari) : 0 Y. 11m. 24 d.

Planetary positions (in signs, degrees and minutes) : The

Sun 6-25-16; the Moon 5-7-49; Mars 8-23-36; Mercury 7-10-4R; Jupiter 7-29-50; Venus 5-27-36; Saturn 8-8-31; Rahu 9-12-4; Ketu 3-12-4; Uranus 10-28-59; Neptune 9-22-41; Pluto 11-27-48R and Mandi (Gulika) 9-4-34.

House	Cusp (Centre)			Terminal Sandhi		
1st	8 <sup>s</sup>	50 <sup>o</sup>	59'	8 <sup>s</sup>	26 <sup>o</sup>	49'
2nd	9	17	39	10	8	29
3rd	10	29	20	11	20	10
4th	0	11	0	0	20	10
5th	0	29	20	1	8	30
6th	1	17	39	1	26	49
7th	2	5	59	2	26	49
8th	3	17	39	4	8	29
9th	4	29	20	5	20	10
10th	6	11	0	6	20	10
11th	6	29	20	7	8	30
12th	7	17	39	7	26	49

**Bhinna and Samudaya Ashtakavarga Bindus :-**

Bhava	Sun	Moon	Mars	Merc.	Jup.	Venus	Sat.	Samudaya
I	2	3	4	4	6	3	1	= 23
II	5	5	3	6	5	3	2	= 29
III	2	5	3	1	5	3	4	= 23
IV	5	4	4	6	4	5	1	= 29
V	3	3	②	2	⑤	6	⑤	= 26
VI	4	7	2	4	4	3	5	= 29
VII	4	4	3	4	6	2	2	= 25
VIII	4	3	4	6	5	6	3	= 31
IX	6	4	3	4	3	6	3	= 29
X	4	4	5	7	5	6	3	= 34
XI	7	5	5	6	5	6	7	= 41
XII	2	2	1	4	3	3	3	= 18
	48	④9	39	54	56	52	39	= 337

Note : figures indicate the A.V. strength of the radical planets.

Sun is in 11th bhava, 3rd Kakshya containing a bindu

Moon is in 9th bhava, 6th Kakshya containing a bindu

Mars is in 1st bhava, 8th Kakshya containing a bindu

Mercury is in 12th *bhava*, 1st Kakshya containing a rekha  
 Jupiter is in 1st *bhava*, 2nd Kakshya containing a bindu  
 Venus is in 10th *bhava*, 2nd Kakshya containing a bindu  
 Saturn is in 1st *bhava*, 5th Kakshya containing a rekha

### IMPORTANT EVENTS

(With brief notes on Dasa and transit influences.)

Note : Planets linked with a cross are the lords of the Dasa and Antara current at the time of the event.

- |             |   |
|-------------|---|
| 13-12-1861  | Father's death-Rahu x Rahu. Transits - Rahu ; through 1st house (23 bindus); Saturn and Jupiter in Uttarphalguni and Sun in Aslesha (Chap. VI-14 etc.). |
| 10-3-1863   | Mariage - Rahu x Jupiter. Transits - Jupiter through 10th house (34) in conjunction with Venus.   |
| 17-1-1864   | Birth of son (Duke of Clarence) - Rahu x Jupiter. Transits - Jupiter through 11th (41).   |
| 3-6-1865    | 2nd son born (King George V) - Rahu x Mercury. Transits - Rahu and Saturn through 10th (34).  |
| Nov. - Dec. | 1871 Illness - Rahu x Venus. Transits - Saturn through 1st (23); Rahu, 7th (25) and Mars, 1st and 2nd (23,29).  |
| 14-1-1892   | Death of the Duke of Clarence -Jupiter x Rahu. Transits - Jupiter, 3rd (23) ; Rahu, 5th 26).  |
| June 1896   | Won the Derby -Saturn x Saturn. Moon in 9th (29;Chap. XIV-14). Transits - Rahu, 2nd (29) ; Saturn, 11th (41); Jupiter, 8th (31).                        |
| 18-7-1898   | Fracture of knee-cap - Saturn x Mercury. Transits - Saturn, 12th (18) ; Rahu, 1st (23); Mars, 5th (26).   |
| 4-4-1900    | Fired at by Sipido - Saturn x Ketu. Transits - Saturn, 1st (23) ; Rahu and Jupiter, 12th (18). Mars, 3rd (23).  |
| 22-1-1901   | Death of Queen Victoria - Saturn x Venus. Transits - Saturn and Jupiter, 1st (23); Rahu, 11th (41).   |

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# INTRODUCING THE SUBJECT

मैत्रेय उवाच -

भगवन् ! भवताऽऽख्यातं ग्रहभावादिजं फलम् ।

बहूनामृषिवर्याणामाचार्याणां च सम्मतम् ॥१॥

संकरात् तत्फलानां च ग्रहाणां गतिसंकरात् ।

इत्थमेवेति नो सर्वे ज्ञात्वा वक्तुमलं नराः ॥२॥

कलौ पापरतानां च मन्दा बुद्धिर्यतो नृणाम् ।

अतोऽल्पबुद्धिगम्यं यत् शास्त्रमेतद् वदस्व मे ॥३॥

तत्तत्कालग्रहस्थित्या मानवानां परिस्फुटम् ।

सुखदुःखपरिज्ञानमायुषो निर्णयं तथा ॥४॥

*Slokas 1-4* —Maitreya said, "O respected one, you have explained the combined effects of the planets, arising out of their positions in various *bhavas*, and their different movements as accepted by many old sages and Acharyas. It is not possible for people to understand and explain all these in detail, owing to their sinful deeds and lack of proper intelligence, in this Kaliyuga. Therefore, please tell me that Shastra which even people of low-intellect can understand and by which they can know good and bad events and the longevity clearly, from the positions of planets at the time of consideration."

पराशर उवाच -

साधु पृष्ठं त्वया ब्रह्मन् कथयामि तवाग्रतः ।

लोकयात्रापरिज्ञानमायुषो निर्णयं तथा ॥५॥

संकरस्याविरोधञ्च शास्त्रस्यापि प्रयोजनम् ।

जनानामुपकारार्थं सावधानमनाः शृणु ॥६॥

*Slokas 5,6* -Parasara replied, "Oh Brahmin, you have put the right question. Hear me attentively. I shall tell you for the benefit of humanity, the application of that Shastra(i.e. Ashtakavarga) so as to find out one's course of worldly life and longevity (which is not in any way different from what I have explained previously)."

*Notes* : these verses are from Uttarakhanda of Brihatparasra Horashatra in the Purvakhanda of which Parasara has explained about other methods of prediction.

लग्नादिव्ययपर्यन्तं भावाः संज्ञानुरूपतः ।

फलदाः शुभसंदृष्टा युक्ता वा शोभना मताः ॥७॥

ते तूच्यादिभगैः खेटैर्न चास्तारिभनीचगैः ।

पापैर्हृष्टयुता भावाः कल्याणैतरदायकाः ॥८॥

तैरस्तारिभनीचस्थैर्न च मित्रस्वभोच्चगैः ।

एवं सामान्यतः प्रोक्तं होराशास्त्रज्ञसूरिभिः ॥९॥

मयैतत् सकलं प्रोक्तं पूर्वाचार्यानुवर्तिना ।

आयुश्च लोकयात्रां च शास्त्रस्यास्य प्रयोजनम् ॥१०॥

निश्चेतुं तन्न शक्नोति वसिष्ठो वा बृहस्पतिः ।

किं पुनर्मनुजास्तत्र विशेषात्तु कलौ युगे ॥११॥

सामान्यांशो विशेषांशो ज्योतिःशास्त्रं द्विधोदितम् ।

प्रोक्तः सामान्यभागस्तु निश्चयांशस्तु कथ्यते ॥१२॥

*Slokas 7-12*-"The effects, due to the bhavas form the Lagna to the 12th bhava (Lagna-about oneself, 2nd bhava wealth, etc.,) are good and increased if the respective bhavas are occupied or aspected by benefics or when their lords are in exaltation, in their own houses, etc. The reverse is the case, if the said bhavas are occupied by malefics, or their lords are in debilitation, or in inimical house. The general effects of this type mentioned by eminent Acharyas, learned in Astrology, have been explained by me (in the preceding chapters) which are useful in finding out the nature of life, longevity, etc.

But (due to the minuteness of the movements of planets and the consequent inability to fix their exact positions in the horoscope) even sages like Vasishtha and Brihaspati are not able to determine these results accurately. Could it then be possible for mortals to find them correctly in this Kaliyuga? (Definitely not).

It is said that the delineations (predictions) from Astrology are of two kinds, viz., the general and the particular one (special). The general method is from the positions of the planets in the different *bhavas*. Now I shall explain the special method (Astakavarga)".

यथा लग्नाच्च चन्द्राच्च ग्रहाणां भावजं फलम्।

तथाऽन्येभ्योऽपि खेटेभ्यो विचिन्त्यं देवविद्वरैः॥१३॥

अतो रव्यादिखेटानां सलग्नानां पृथक् पृथक्।

अष्टानां सर्वभावोत्थं यथोक्तमशुभं शुभम्॥१४॥

*Slokas 13, 14-* Just as the effects of the planets in different *bhavas* are determined from the Lagna and the Chandra Lagna, so also, the effects should be found out from the positions of other planets, considering each as the Lagna and the *bhava* positions of the planets in respect to that planet. The experts in Astrology should consider in this manner. Therefore the good and bad effects that arise due to the positions of the planets in different *bhavas*, with respect to the Sun and other planets and the Lagna (the eight fixed points) are given by me. (This is known as the Ashtakavarga system).

*Notes :* Thus it is found that there are 8 fixed positions in a horoscope namely, the positions of the seven planets and that of the ascendant at the time of birth. The positions, favourable or unfavourable, are always counted with reference to them. Thus a planet can, at the maximum, receive 8 benefic points (marked) as, 0. बिन्दु *bindu* in a particular *bhava*, when he is favourably posited from all these fixed positions. If a planet is in a *bhava* unfavourable from all these positions, he receives 8 malefic points (marked as, 1, रेखा *rekha*).

This method to determine the places of benefic or malefic effects is known as the Ashtakavarga system because of the 8 fixed positions.

### होरामकरन्द :-

यत्र स्थितः शीतकरो नराणां स्याज्जन्मराशिं तमुदाहरन्ति ।  
यथा यथा येषु खगाः सलग्नाः स्थिता न ते सप्तकतो भवन्ति ॥  
अतोऽष्टराशिर्मनुजो ऽत्र सर्वः प्रोक्तोऽत्र तेभ्यश्च शुभाशुभानि ।  
फलानि तेषां च वियोगयोगा यदाऽष्टवर्गोत्थफलं स्फुटं स्यात् ॥

### जातिकतिलक :-

येषु राशिषु सूर्याद्या यद्विलग्नं च जन्मनि ।  
स्युरष्टौ राशयस्तत्र मुख्यौ चन्द्रविलग्नौ ॥  
यद्गोचरे जन्मगृहाद् ग्रहाणां पृथक् फलं द्वादशराशिषूक्तम् ।  
नृणां तदेकक्षभुवां फलस्य भेदादनैकान्तिकमुक्तमाद्यैः ॥१५॥

*Slokas 15* - When planets are moving through the twelve *bhavas* with reference to the *bhavas* occupied by them at birth, they produce different kinds of effects. Due to variations in these effects it cannot be laid down as a rule that identical results will be experienced by persons born even under the same natal star.

*Notes* : Computation of Ashtakavarga - from Janmakundali or from Chalitakundali?

Whether the Ashtakavarga tables are to be prepared from Janmakundali or from Chalitakundali (*Bhavakundali*) is a subject of great controversy. Some astrologers prepare the Ashtakavarga from the natal chart i.e., Janmakundali, while others prepare it from *Bhavakundali*. In this book the latter method is adopted for the following reasons :-

1. Consider, that a child is born at a time when 1st degree of Kataka sign ( $3^S-1^0-0''$ ) is rising and its birth chart is prepared with Kataka as the Lagna. It will take nearly two hours according to the latitude of the place for Kataka Lagna to end and Simha Lagna to rise. After nearly 1 hour and 50 minutes past the above birth time, if another child is born in the same city (hospital or town) naturally Kataka Lagna will be rising with nearly  $3^S-28^0-$

0' or so. The birth-chart of the second child will have Kataka Lagna and the planets will be more or less in the same signs as those in the case of the first one. There will be no other appreciable difference between these two horoscopes except that of the degrees of the Lagna. Hence, their Ashtakavarga tables will be identical, if prepared on the rasi basis. Can one dare say that the future events on the strength of the same Ashtakavarga figures of the above two children will be identical? Our wise Rishis, sages and astrologers did not mean so.

2. Even in the case of twins born at an interval of 15,30 or 45 minutes, having same Lagna rasi, they have their future events quite different. One of them may die and the other may survive. One becomes a rich man while the other remains poor. One marries and has children while the other is unable to marry and has no means to pull on with. Why are there such glaring differences in the events, even in the case of twins, born of the same womb, more or less at the same time and having the same natal charts? There is no reply to this, if the Ashtakavarga tables are prepared from Janmakundali.

3. Shripati in his book "Jataka-paddhati" has mentioned that half the sum of two adjacent *Bhavamadhyas* (cusps) is called their संधि (Sandhi-junction) which falls in one of the 12 rasis. The portion of rasi upto Sandhi belongs to the latter half of the previous *bhava* and the portion after the Sandhi belongs to the first half of the next *bhava*. Hence planets in one rasi may give the effect of the previous or of the next *bhava* according to their positions with respect to the *Bhavasandhi*. Planets in two adjacent rasis may give the effect of one *bhava* when they are within the Sandhis of that *bhava*.

Further on Shripati says, (Chapter 1, verse 2) that the *bhavas* should be calculated at the time of birth, journey, assumption of a vow, the tonsure, royal coronation, marriage and other auspicious ceremonies. For, it is by calculating *bhavas* that the effects due to certain Yogas (combinations) are judged accurately. Hence, it is appropriate that for Ashtakavarga also the *bhava*

positions should be taken to assess the strength of the planets and their effects pertaining to various *bhavas*.

4. Usually, a rasi is divided into eight equal parts, each of which is called Kakshya (कक्ष्या). If rasi method is taken, then every rasi will have its first Kakshya belonging to Saturn with same range of degrees (i.e., from  $0^{\circ}$  to  $3^{\circ}-45^{\circ}$ ). The effect of Saturn's transit through that Kakshya whether good or bad should be felt by all people, simultaneously. But this is not so in real life. Therefore, the Kakshya division should be from the beginning of the *bhava* and not from the rasi. Then, for a particular zodiacal degree the Kakshya lords will be different according to the changes in the Lagna positions.

5. Moreover, if the Ashtakavarga tables are prepared from the *Bhavakundali* as determined from the longitudes of the various planets and the Lagna, one can take into consideration the changes in the *bhava* positions of some planets here and there. This seems to be a better view. Kalyanavarma, the celebrated author of *Saravali* and the great astrologer Gunakara, author of *Horamakaranda*, also hold the same view.

It is therefore necessary that for purposes of preparing Ashtakavarga of a native the *Chalitakundali* (and not the *Janmakundali*) must be considered. This basis has been adopted in this book.

## CHAPTER II

### METHOD OF COMPUTING ASHTAKAVARGA

गोचरग्रहवशान्मनुजानां यच्छुभाशुभफलाभ्युपलब्धयै ।  
अष्टवर्ग इति यो महदुक्तस्तत्प्रसाधनमिहाभिदधेऽहम् ॥१॥

Sloka 1 - The method of computing Ashtakavarga (अष्टकवर्ग) which has been highly spoken of by people learned in Astrology, and which can help us to find out good and bad effects caused by the planets in transit, through the various *bhavas* (of the zodiac), is now being explained by me.

जातकपारिजातः-

चक्रं विलिख्य सहलग्नदिवाकराद्यैः  
सूर्यादिलग्नभवान्तवियच्चराणाम् ।  
वाक्याष्टकोपगतवर्णनियोजिताश्चे-  
भिन्नाष्टवर्गजनिताखिलबिन्दवः स्युः ॥

अलिख्य सभ्यग्भुवि राशिचक्रं ग्रहस्थितिं तज्जननप्रवृत्ताम् ।  
तत्तद्ग्रहर्क्षात्क्रमशोऽष्टवर्गं प्रोक्तं करोम्यक्षविधानमत्र ॥२॥

Sloka 2 - Draw the figure of Rasichakra (राशिचक्र) on the floor and insert the planets and the Lagna in their respective *bhavas* (as represented by signs) as it was at the time of birth. Place the beads in the respective *bhavas* as directed in the columns, always beginning with the *bhava* occupied by the particular planet from which the good positions are considered.

Notes : In olden days when writing materials paper, etc. were not in vogue, the astrologers used to draw horoscopes on the ground and used beads, etc.

शंभुहोराप्रकाश :-

अष्टवर्गस्य वाक्यानि सूर्यादीनां यथाक्रमम् ।  
ग्रहप्रभृतिसंस्थानं निर्दिशेदक्षरक्रमात् ॥  
राशिचक्रं लिखेद्भूमौ संयोज्याक्षरसंख्यया ।  
शून्याक्षरेण दशमं निर्दिशेद्विधिवत्क्रमात् ॥

तत्तद्ग्रहाधिष्ठितसर्वराशीस्तत्संज्ञितं लग्नमिति प्रकल्प्य ।

तेभ्यः फलान्यष्टविधान्यभूवंस्तत्तद्ग्रहाभ्दाववशाद्वदन्तु ।।३।।

*Sloka 3* - Designate the several rasis occupied by the planets at the time of birth, as their respective Lagnas for computing the bindus in the proper *bhavas*. The effects of the bindus in a *bhava* are to be predicated in 8 ways according to the *bhava* position it (this *bhava*) bears from the 8 fixed points, in the Ashtakavarga of the planet whose transit is considered.

*Notes* : See chapters V and XVI for further details.

सत्याचार्य :-

जन्मकाले ग्रहा यत्र स्थितास्तत्स्थानतोऽङ्कयेत्\* ।

रेखाबिन्दूश्च तत्रर्क्षे चाराद्यच्छेत्फलं ग्रहः ।।

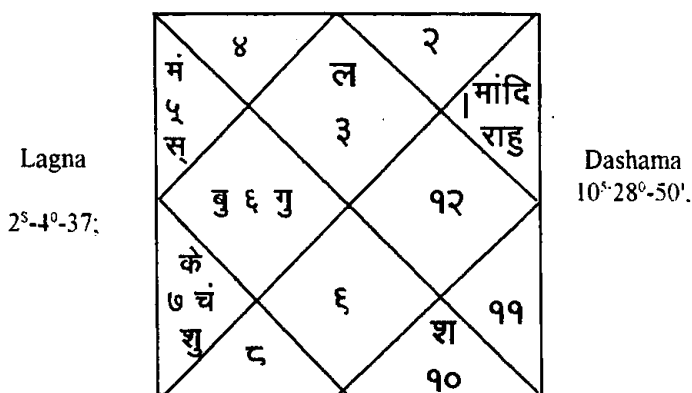
देवकीर्ति :-

कष्टश्रेष्ठफले ज्ञात्वा तदन्तरवशात्फलम् ।

चारक्रमेण खचरा यच्छन्तीति जगुर्बुधाः ।।

The Standard Horoscope

Birth place Palghat; Latitude  $10^{\circ}-45'$  N; Longitude  $76^{\circ}-52'$  Ayanamsha  $22^{\circ}-51'-9''$ , Sunrise 5-53 L.T.; Sunset 5-58 L.T.;  
Date of birth 14-9-1874; Local Time 11-52-1/2 p.m.



\* In this book verses marked with an asterisk designate rekha as a benefic point and bindu as a malefic point.



Samvat Year 1930: Bhadrapad- Sudi- 3/4 (Tithi) Monday night:  
Swati 3rd Pada: Ishta Ghati 44G-56 Pal.

The same horoscope according to the system followed  
in South India.

	Rabu Mandi		Lagna
Sat.			Mars Sun
		Ketu Moon Venus	Merc. Jup.

Planetary positions with their daily motions

Planets	Sun	Moon	Mars	Mer- cury	Jupi- ter	Ven- us	Sat- urn	Rahu	Ketu	Man- di
Sign	4	6	4	5	5	6	9	0	6	0
Degrees	29	13	7	5	15	15	16	6	6	11
Minutes	40	34	1	36	35	37	11	20	20	45
Daily Motion	58' 28"	708' 50"	37' 49"	106' 40"	12' 38"	63' 31"	R 2' 24"	3' 11"	3' 11"	

Balance of Rahu's Dasa at the time of birth:-  
8 years. 8 months. 7 days: (Vimshottari Dasa System).

The twelve *bhavas* with their Sandhis

<i>Bhavas</i>	1	सं	2	सं	3	सं	4	सं
Sign	2	2	3	3	4	4	4	5
Degrees	4	18	2	16	0	14	28	14
Minutes	37	39	41	44	46	48	50	48
<i>Bhavas</i>	5	सं	6	सं	7	सं	8	सं
Sign	6	6	7	7	8	8	9	9
Degrees	0	16	2	18	4	18	2	16
Minutes	46	44	41	39	37	39	41	44
<i>Bhavas</i>	9	सं	10	सं	11	सं	12	सं
Sign	10	10	10	11	0	0	1	1
Degrees	0	14	28	14	0	16	2	18
Minutes	46	48	50	48	46	44	41	39

"Bhava or Chalita Chart.

मं ४	ल ३	२	मांदि राहु
५	स् ६ बु	१२	
७	६	११	
८	१० श		

	Mandl Rahu		Asc
Sat			Mars
		Jup. Ket Moon Ven	Sun Mer

Navamsa Chart.

६ स्	७		
१०	८ के	६	
बु ११ चं	५		
१२	गु २ शु	४	
१	राहु	मं ३	

		Jup. Rahu Sat	Mars
Mera Moon Ven			
Sun	Asc Ketu		

Dwadasama Chart

५	३ राहु		
६	सू ४ श	२	
७ मं	१ शु		
८ बु	१०	चं १२	
के ६	११	गु	

Moon Jup	Ven		Rahu
			Sun Sat Asc
Ket	Mer	Mars	

**SHADVARGA BALA :-**

(Calculated as per Jataka-paddhati of Shripati)

Sun Moon Mars Merc. jupi. Venus Sat.

Rupa	3	2	1	4	2	2	3	स्थानबल
Kala	52	17	59	38	43	53	6	Positional
Vikala	49	44	15	7	58	5	51	Strength
Rupa	0	0	0	0	0	0	0	दिग्बल
Kala	0	45	7	29	26	44	46	Directional
Vikala	17	5	16	40	21	24	9	Strength

	Sun	Moon	Mars	Merc	Jupi.	Venus	Sat	
Rupa	1	1	2	1	1	1	1	कालबल
Kala	30	59	45	14	14	14	45	Temporal Strength
Vikala	26	40	6	38	54	54	6	
Rupa	0	0	0	0	0	0	0	आयनबल
Kala	34	47	45	31	26	12	53	Declination Strength
Vikala	9	0	1	13	9	10	5	
Rupa	0	0	0	0	0	0	0	चेष्टाबल
Kala	32	14	11	1	5	35	46	Motional Strength
Vikala	45	38	0	49	6	6	22	
Rupa	1	0	0	0	0	0	0	नैसर्गिकबल
Kala	0	51	17	25	34	42	8	Natural Strength
Vikala	0	26	8	42	17	51	34	
Rupa	-0	-0	-0	-0	-0	-0	+0	दृगबल
Kala	9	10	10	8	8	10	33	Aspectual Strength
Vikala	34	12	30	49	39	28	43	
Rupa	7	6	5	7	5	6	7	षड्बलैक्य
Kala	20	45	54	12	22	12	59	Grand Total
Vikala	52	21	16	20	6	2	50	
Rupa	6	6	5	7	6	5	5	Minimum Standard
Kala	30	0	0	0	30	30	0	
	Power-ful	Power-ful	Power-ful	Power-ful	Weak	Power-ful	Very Power-ful	

Note :- In some cases Kalabala (कालबल) and Ayanabala (अयनबल) are combined together as the total Kalabala.

1 Rupa = 60 Kalas (Shastyamsa); 1 Kala = 60 Vikalas

# Bhava Strength ( in Shastyamsas, Rupas, etc.)

I	II	III	IV	V	VI	Bhava
522.147	440.903	396.351	427.085	427.521	434.794	Strength in Shastyamsas
8-42-9 (1)	7-20-54 (7)	6-36-21 (12)	7-7-5 (10)	7-7-31 (9)	7-14-47 (8)	Strength in Rupas, Kalas and Vikalas
VII 398.618	VIII 507.397	IX 508.092	X 482.494	XI 493.141	XII 499.461	Bhava Strength in Shastyamsas
6-38-37 (11)	8-27-24 (3)	8-28-5 (2)	8-2-30 (6)	8-13-18 (5)	8-19-28 (4)	Strength in Rupas, Kalas and Vikalas

### SAPTA-VARGAS (RASI NUMBER AND THEIR LORDS) :—

	Lagna	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rahu	Ketu	Mandi
Rasi	3 Mercury	5 Sun	7 Venus	5 Sun	6 Mercury	6 Mercury	7 Venus	10 Saturn	1 Mars	7 Venus	1 Mars
Hora	Sun	Moon	Sun	Sun	Moon	Sun	Moon	Sun	Sun	Sun	Sun
Drekana	3 Mercury	1 Mars	11 Saturn	5 Sun	6 Mercury	10 Saturn	11 Saturn	2 Venus	1 Mars	7 Venus	5 Sun
Saptamamsa	4 Moon	11 Saturn	10 Saturn	6 Mercury	1 Mars	3 Mercury	10 Saturn	7 Venus	2 Venus	8 Mars	3 Mercury
Navamsa	8 Mars	9 Jupiter	11 Saturn	3 Mercury	11 Saturn	2 Venus	11 Saturn	2 Venus	2 Venus	8 Mars	4 Moon
Dwadasamsa	4 Moon	4 Moon	12 Jupiter	7 Venus	8 Mars	12 Jupiter	1 Mars	4 Moon	3 Mercury	9 Jupiter	5 Sun
Trimsamsa	Mars	Venus	Jupiter	Saturn	Mercury	Jupiter	Jupiter	Jupiter	Saturn	Saturn	Jupiter

पुरवासदुग्धनाकं गतनयमाद्यं गुणाक्षि धनपारम् ।

शेषधियं तुच्छेन्द्रं प्रथमं लघुतानकारमर्कस्य ।।४।।

*Sloka 4* - In the Sun's Ashtakavarga he is auspicious from:-

- (a) himself in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses;
- (b) the Moon in the 3rd, 6th, 10th and 11th houses;
- (c) Mars in the same houses as from the Sun;
- (d) Mercury in the 3rd, 5th, 6th, 9th, 10th, 11th and 12th houses
- (e) Jupiter in the 5th, 6th, 9th and 11th houses;
- (f) Venus in the 6th, 7th and 12th houses;
- (g) Saturn in the same houses as from the Sun; and
- (h) the Lagna in the 3rd, 4th, 6th, 10th, 11th and 12th houses.

*Notes:* Parasara first enumerates the malefic places and then the benefic places in the preparation of Ashtakavarga. He says that the house occupied by a planet whose Ashtakavarga is considered, should be taken as the Lagna and the succeeding houses as the 2nd, 3rd, etc. In the Sun's Ashtakavarga the number of malefic points in each *bhava* from the Sun is given; then the names of the planets contributing them. The same method is followed to enumerate benefic places.

The malefic point is called Karana or bindu and the benefic one, rekha or Sthana (Parasara, Yavanas etc.,) while the authors in South India (Mantresvara, Vaidyanath etc.,) call the malefic point, rekha and benefic one, bindu. In this book benefic points are termed as bindus and malefic ones as rekhas. The verses which differ from this nomenclature are marked with an asterisk throughout the book. The Parasara method of putting points, being cumbersome, this book gives the verses from Prasnamarga. They (mnemonic verses) are easy to memorise and apply.

लूतः सिंहनटं कुलान्तसनिकं श्रीबाणताळानटं  
काले धर्मसदानकं परवसाहीनोयमित्थं विधोः ।

वर्गं न्यस्य तु गर्भमासधनिकं गौणान्तिकं चाष्टमं

गीतिज्ञोयमिति क्रमेण कथितं सूर्यादिलग्नान्तिकम् ॥५॥

*Sloka 5* — In the Moon's Ashtakavarga she is auspicious from:-

- the Sun in the 3rd, 6th, 7th, 8th, 10th and 11th houses;
- herself in the 1st, 3rd, 6th, 7th, 10th and 11th houses;
- Mars in the 2nd, 3rd, 5th, 6th, 9th, 10th and 11th houses;
- Mercury in the 1st, 3rd, 4th, 5th, 7th, 8th, 10th and 11th houses;
- Jupiter\* in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses;
- Venus in the 3rd, 4th, 5th, 7th, 9th, 10th and 11th houses;
- Saturn in the 3rd, 5th, 6th, and 11th houses; and
- the Lagna in the 3rd, 6th, 10th and 11th houses.

Thus the several auspicious places considered from 8 fixed points beginning with the Sun and ending with the Lagna have been given.

भौमस्य बाणतनयं लिप्ताद्यं पुत्रवत्सदीनाढ्यम् ।

गुणतुष्टस्तनयारिस्तेजः पात्रं कविः सदा धनिकम् ॥६॥

कलितनयश्चेदर्काद्भदितं वाक्यं क्रमेण लग्नान्तम् ।

*Sloka 6, 6(1/2)* - In Mars' Ashtakavarga he is auspicious from :-

- the Sun in the 3rd, 5th, 6th, 10th and 11th houses;
- the Moon in the 3rd, 6th and 11th houses;
- himself in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses;
- Mercury in the 3rd, 5th, 6th and 11th houses;
- Jupiter in the 6th, 10th, 11th and 12th houses;
- Venus in the 6th, 8th, 11th and 12th houses;
- Saturn in the 1st, 4th, 7th, 8th, 9th, 10th and 11th houses; and
- the Lagna in the 1st, 3rd, 6th, 10th and 11th houses.

In the 1st, 4th, 7th, 8th, 10th, 11th, and 12th hours from Jupiter according to Brihat-jataka and Saravali



शीतळपात्रं रंभा तज्जनकं पुत्रवासदुग्धनयम् ॥७॥

योगशतो धनपारं तेजकरं पुत्रगर्भमदधन्यम् ।

यात्रा वसुदळनष्टं पुरभक्तजनाडयमिन्दुपुत्रस्य ॥८॥

*Slokas 7,8 - In Mercury's Ashtakavarga he is auspicious from:-*

- the Sun in the 5th, 6th, 9th, 11th and 12th houses;
- the Moon in the 2nd, 4th, 6th, 8th, 10th and 11th houses;
- Mars in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses;
- himself in the 1st, 3rd, 5th, 6th, 9th, 10th, 11th and 12th houses;
- Jupiter in the 6th, 8th, 11th and 12th houses;
- Venus in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th houses;
- Saturn in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses; and
- the Lagna in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th houses.

जीवस्य पुत्रलाभैस्सन्दिग्धनयं रणार्थधैर्यं च ।

पुत्रवसुजनकं परवशताळनटं पात्रलाभसौजनिकम् ॥९॥

श्रीमतिधनिकं गौणीतारं परवर्णतुच्छधानुष्कम् ॥

*Slokas 9, 9(1/2) - In Jupiter's Ashtakavarga he is auspicious from :-*

- the Sun in the 1st, 2nd, 3rd, 4th, 7th, 8th, 9th, 10th and 11th houses;
- the Moon in the 2nd, 5th, 7th, 9th and 11th houses;
- Mars in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses;
- Mercury in the 1st, 2nd, 4th, 5th, 6th, 9th, 10th and 11th houses;
- himself in the 1st, 2nd, 3rd, 4th, 7th, 8th, 10th and 11th houses;
- Venus in the 2nd, 5th, 6th, 9th, 10th and 11th houses;
- Saturn in the 3rd, 5th, 6th and 12th houses; and

- (h) the Lagna in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses.

निदधातु शुक्रवर्गं दैत्येन्द्रं पात्रलवणदुग्धकरम् ॥१०॥

लाभस्तब्धाकारं गुणेषु धन्या महीधनिका ।

पुरलवणदुग्धनष्टं लवमदधनिका परागविशदधियम् ॥११॥

*Slokas 10,11 - In Venus' Ashtakavarga she is auspicious from:-*

- (a) the Sun in the 8th, 11th and 12th houses;
- (b) the Moon in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 11th and 12th houses;
- (c) Mars\* in the 3rd, 4th, 6th, 9th, 11th and 12th houses.
- (d) Mercury in the 3rd, 5th, 6th, 9th and 11th houses;
- (e) Jupiter in the 5th, 8th, 9th, 10th and 11th houses;
- (f) herself in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th, 10th and 11th houses;
- (g) Saturn in the 3rd, 4th, 5th, 8th, 9th, 10th and 11th houses;
- (h) the Lagna in the 1st, 2nd, 3rd, 4th, 5th, 8th, 9th and 11th houses;

मन्दस्य परावस्था जनका लतिका गुणस्तनाकारम् ।

तेजो धीनाकारं मोक्षकरं तस्करं गुणस्तेयम् ॥१२॥

कुलवित्तनयं चेति क्रमशोऽक्षरसंख्यया मयोक्तानि ।

एतैः स्वाधिष्ठितभादुक्तस्थानेषु विन्यसेदक्षम् ॥१३॥

*Sloka 12, 13 - In Saturn's Ashtakavarga he is auspicious from :-*

- (a) the Sun in the 1st, 2nd, 4th, 7th, 8th, 10th and 11th houses;
- (b) the Moon in the 3rd, 6th and 11th houses;
- (c) Mars in the 3rd, 5th, 6th, 10th, 11th and 12th houses;
- (d) Mercury in the 6th, 8th, 9th, 10th, 11th and 12th houses;
- (e) Jupiter in the 5th, 6th, 11th and 12th houses;
- (f) Venus in the 6th, 11th and 12th houses;
- (g) himself in the 3rd, 5th, 6th and 11th houses; and

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\* In the 3rd, 5th, 6th, 9th, 11th and 12th houses from Mars. according to Brihat-jataka. Here Saravali follows Parasara.

(h) the Lagna in the 1st, 3rd, 4th, 6th, 10th and 11th houses.

In this manner the auspicious positions have been mentioned by me in order, by figures represented by the consonants. These bindus are to be recorded from the houses occupied by the planets and the Lagna in preparing Ashtakavarga of each planet.

*Notes :* It is seen that there is a difference between Parasara and Varahamihira, in the case of Jupiter in the Moon's Ashtakavarga and of Mars in that of Venus' Ashtakavarga. This may not affect the Samudayashtakavarga figures much but in the Bhinnashtakavarga this might bring a difference in the reductions and further calculations (as explained later). In this book Parasara is followed throughout, since his (and his followers') works alone give the effects of the planets according to their Ashtakavarga strength, etc., in detail. Where as Varahamihira has mentioned Ashtakavarga positions only in Brihat-jataka, Ch. IX and has said nothing further about the subject.

Again when the Samudayashtakavarga mnemonic verses "बालो बलिष्ठो - (infra-Chap. XIV - verses 2,3)" are considered, it is found that this author closely follows Parasara. Mantresvara (Phaladeepika) too agrees with this view.

शून्येनोक्तं दशमं यात्पा पूर्वात्तु संख्या सा ।

एकद्विपरा वदति क्रमेण लाभव्ययाविति न्यायः ॥१४॥

*Sloka 14* - In the mnemonics (*Slokas* 4 to 13) of the Ashtakavarga computation, the n, न which is zero in the (कटपयादि) Katapayadi values, here represents 10 i.e., 10th house. In the same distich when a smaller digit 1 or 2 comes after a higher one, it should betaken as 11th or 12th place.

*Notes :* The meaning of Katapayadi system used in South India to represent numerical figures in the ancient Sanskrit texts :-

**वररुचि :-**

कटपयवर्गभदैरिह पिण्डान्त्यैरक्षरैरडंकाः ।

ने जे शून्यं ज्ञेयं तथा स्वरे केवले कथिते ॥

(१) कादिनव; (२) टादिनव; (३) पादपञ्च; (४) याद्यष्ट

are the conventions followed to represent numerical figures which are easy to memorise. In the case of joint consonants the value of the last consonant is to be taken. न and ञ represent 0 value and the vowels have no numerical value.

The details are as follows:

1	2	3	4	5	6	7	8	9	0
क	ख	ग	घ	ङ	च	छ	ज	झ	(अ) -- कादिनव;
ट	ठ	ड	ढ	ण	त	थ	द	ध	(न) -- टादिनव;
प	फ	ब	भ		म				-- पादिपच्च;
य	र	ल	व	श	ष	स	ह	(ळ)	-- याद्यष्ट;

In some verses 9 is represented by ळ

क्ष = क् + ष = 6; क् + र = 2; क्य = क् + य = 1; कर् = र् + क = 1; ल्ल = ल = 3; झ = 0 + ज = ज् etc.

Numbers of more than one digit expressed in the mnemonic form are always deciphered from right to left (by the rule अङ्कानां वामतो गतिः)

देवो is 8 and 4	should	be	taken	as	48.
धवो is 9 and 5	"	"	"	"	49.
विष्णु is 4 and 5	"	"	"	"	54.
सालोल is 7, 3 and 3	"	"	"	"	337.
ननुजय is 0, 0 8 and 1	"	"	"	"	1800.

Similarly the Moon's Tables of Vararuchi in mnemonics are given below :-

गीत्र श्रेयः equal to  $0^s-12^0-3'$

30 21

धेनवश्री equal to  $0^s-24^0-9'$

90 42

रुद्रोऽस्तु नम्यः equal to  $1^s-6^0-22'$

22 6 0 1

Ashtakavarga Tables giving the auspicious places:-  
The Sun's A. V. 48

सू	च	मं	बु	गु	शु	श	ल
1	3	1	3	5	6	1	3
2	6	2	5	6	7	2	4
4	10	4	6	9	12	4	6
7	11	7	9	11		7	10
8		8	10			8	11
9		9	11			9	12
10		10	12			10	
11		11				11	

## The Moon's A. V. 49

## Mars A. V. 39

च	मं	बु	गु	शु	श	ल	सू	मं	बु	गु	शु	श	ल	सू	च
1	2	1	1	3	3	3	3	1	3	6	6	1	1	3	3
3	3	3	2	4	5	6	6	2	5	10	8	4	3	5	6
6	5	4	4	5	6	10	7	4	6	11	11	7	6	6	11
7	6	5	7	7	11	11	8	7	11	12	12	8	10	10	
10	9	7	8	9			10	8				9	11	11	
11	10	8	10	10			11	10				10			
	11	10	11	11				11				11			
		11													

## Mercury's A. V. 54

## Jupiter's A. V. 56

बु	गु	शु	श	ल	सू	च	मं	गु	शु	श	ल	सू	च	मं	बु
1	6	1	1	1	5	2	1	1	2	3	1	1	2	1	1
3	8	2	2	2	6	4	2	2	5	5	2	2	5	2	2
5	11	3	4	4	9	6	4	3	6	6	4	3	7	4	4
6	12	4	7	6	11	8	7	4	9	12	5	4	9	7	5
9		5	8	8	12	10	8	7	10		6	7	11	8	6
10		8	9	10		11	9	8	11		7	8		10	9
11		9	10	11			10	10			9	9		11	10
12		11	11				11	11			10	10			11
											11	11			

Venus' A. V. 52

Saturn's A. V. 39

शु	श	ल	सू	चं	मं	बु	गु	श	ल	सू	चं	मं	बु	गु	शु
1	3	1	8	1	3	3	5	3	1	1	3	3	6	5	6
2	4	2	11	2	4	5	8	5	3	2	6	5	8	6	11
3	5	3	12	3	6	6	9	6	4	4	11	6	9	11	12
4	8	4		4	9	9	10	11	6	7		10	10	12	
5	9	5		5	11	11	11		10	8		11	11		
8	10	8		8	12				11	10		12	12		
9	11	9		9						11					
10		11		11											
11				12											

स्वादर्कादिक्रमतो निहितेऽष्टकवर्गकेऽक्षमिह पतितम्।

यत् प्राक् शुध्यति पूर्वं तदिह निपतनक्रमादितरत्॥१५॥

*Sloka 15* — In the above *Slokas* of computing Ashtakavarga the order followed, begins with the Sun and ends with the Lagna. (But in Brihat-jataka Chapter IX, *Slokas* 1 to 7 give the order of donors which has to be followed in Trikona and Ekadhipatya Shodhanas). When reduction is to be made the planet which has contributed the first bindu will have his bindu eliminated. (Refer to verse No.12, Chapter No.X).

**बृहज्जातक :-**

स्वादर्कः प्रथमायबन्धुनिधनदयाज्ञातपोद्यूनगो

वक्रात्स्वादिव तद्वदेव रविजाच्छुक्रात् स्मरान्त्यारिषु।

जीवाद्धर्मसुतायशत्रुषु दशत्र्यायारिगः शीतगो—

रेष्वेवान्त्यतपः सुतेषु च बुधाल्लग्नात् सबन्ध्वन्त्यगः॥

लग्नात् षट्त्रिदशायगः सधनधीधर्मेषु चाराच्छशी

स्वात्सास्तादिषु साष्टसप्तसु रवेः षट्त्र्यायधीस्थो यमात्।

धीत्र्यायाष्टमकण्टकेषु शशिजाज्जीवाव्ययायाष्टगः

केन्द्रस्थश्च सितात्तु धर्मसुखधीत्र्यायास्पदानगः॥

वक्रस्तूपचयेष्विनात्सतनयेष्वाद्यादिकेषूदया—

च्यन्द्रादिग्विफलेषु केन्द्रनिधनप्राप्त्यर्थगः स्वाच्छुभः।

धर्मायाष्टमकेन्द्रगोऽर्कतनयाज्जात् षट्त्रिधीलाभगः

शुक्रात् षड्व्ययलाभमृत्युषु गुरोः कर्मान्त्यलाभारिषु॥

Order of donors of *bindus*

Planets	1	2	3	4	5	6	7	8
Sun	Sun	Mars	Sat.	Venus	Jupi.	Moon	Merc.	Lagna
Moon	Lagna	Mars	Moon	Sun	Sat.	Merc.	Jupi.	Venus
Mars	Sun	Lagna	Moon	Mars	Sat.	Merc.	Venus	Jupi.
Merc.	Venus	Sat.	Mars	Jupi.	Sun	Merc.	Moon	Lagna
Jupi.	Mars	Jupi.	Sun	Venus	Moon	Sat.	Merc.	Lagna
Venus	Lagna	Moon	Venus	Sat.	Sun	Jupi.	Merc.	Mars
Sat.	Sat	Mars	Sun	Lagna	Merc.	Moon	Venus	Jupi.

*Notes* - This is the order of the donors of bindus in each planet's Ashtakavarga mentioned in Brihat-jataka. Their uses are referred to in other places where reductions are applied.

व्याद्यायाष्टतपः सुखेषु भृगुजात् सत्र्यात्मजेष्विन्दुजः

साज्ञास्तेषु यमारयोर्व्ययरिपुप्राप्त्यष्टगो वाक्पतेः।

धर्मायारिसुतव्ययेषु सवितुः स्वात् साद्यकर्मत्रिगः

षट्स्वायाष्टसुखास्पदेषु हिमगोः साद्येषु लग्नाच्छुभः॥

दिक्स्वाद्याष्टमदायबन्धुषु कुजात्स्वात् सत्रिकष्वाग्दिराः

सूर्यात् सत्रिनवेषु धीस्वनवदिग्गामारिगो भार्गवात्।

जायायार्थनवात्मजेषु हिमगोर्मन्दात् त्रिषड्धीव्यये

दिग्धीषट्स्वसुखायपूर्वनवगो ज्ञात् सस्मरश्चोदयात्॥

लग्नादासुतलाभरन्ध्रनवगः सान्त्यः शशाङ्कात् सितः

स्वात् साज्ञेषु सुखत्रिधीनवदशच्छिद्राप्तिगः सूर्यजात्।

रन्ध्रायव्ययगो रवेर्नवदशप्राप्त्यष्टधीस्थो गुरो- .

ज्ञाद्धीत्र्यायनवारिगस्त्रिनवषट्पुत्रायसान्त्यः कुजात् ॥

मन्दः स्वात् त्रिसुतायशत्रुषु शुभः साज्ञान्त्यगो भूमिजात्  
केन्द्रायाष्टधनेष्विनादुपचयेष्वाद्ये सुखे चोदयात् ।

धर्मायारिदशान्त्यसयमृत्युषु बुधाच्चन्द्रात् त्रिषड्भलाभगः

षष्ठायान्त्यगतः सितात् सुरगुरोः प्राप्त्यन्त्यधीशत्रुषु ॥

इति निगदितमिष्टं नेष्टमन्यद्विशेषा-

दधिकफविपाकं जन्मभात्तत्र दद्युः ।

उपचयगृहमित्रस्वोच्चगैः पुष्टमिष्टं

त्वपचयगृहनीचारातिगैर्नेष्टसंपत् ॥१६॥

*Sloka 16* - The places that are mentioned above produce auspicious results and the rest cause inauspicious results. In any sign (*bhava*), taking into consideration all the bindus (good) and *rekhas* (bad) indicated by the planets at the time of birth, only so much bear fruit as remain after cancellation against one another. The good results of the bindus that remain when in Upachaya (3rd, 6th, 10th and 11th) houses, in friendly or own houses or in exaltation, prove increasingly auspicious; while in Apachaya houses, in inimical houses and in debilitation houses become weakened, during the transit of the respective planet whose Ashtakavarga is considered.

*Notes* — (1) The net excess of *rekhas* over bindus produces greater malefic results in Apachaya houses and they are a little improved in Upachaya houses. (2) Similarly it can be seen that houses containing 28 or more bindus in the Samudayashtakavarga prove auspicious and those having less than 28 bindus are inauspicious during the transit of any planet. (Ref. Chap. XIV—verse No. 7).

होरामकरन्दः-

स्थानानीष्टफलप्रदानि कथतान्यन्यानि दुष्टान्त्यतः

कार्यं तद्विचरं ततोऽधिकफलं दद्युः स्वराशेर्ग्रहाः ।

मित्रस्वोपचयस्थिता शुभममी पुष्णन्ति शश्रत्फलं

निम्नर्क्षापचयद्विषट्गृहगताः प्रायः फलं नो शुभम् ॥



## सारावली-

इत्युक्तं शुभमन्यदेवमशुभं चारक्रमेण ग्रहाः

शस्ताशस्तविशेषितं विदधति प्रोत्कृष्टमेतत्फलम्।

स्वर्क्षस्वोच्चसुहृद्गृहेषु सुतरां शस्तं त्वनिष्टं समं

नीचारातिगताह्यनिष्टबहुलं शस्तं न सम्यक् फलम्॥

## ज्योतिषतत्त्वप्रकाशः-

स्थानानि यानि प्रतिपादितानि शुभानि चान्यान्यशुभानि नूनम्।

तयोर्वियोगादधिकं फलं यत्स्वराशितो यच्छति तद्गृहेन्द्रः॥

देवो धवो धीगवशस्तमोरमा धूलिः क्रमादुष्णकरादिबिन्दवः।

सालोलसंख्या समुदायबिन्दवः सर्वाष्टवर्गः समुदायसंज्ञकः॥१७॥

*Sloka 17* — The total number of bindus received by the planets beginning with the Sun are 48, 49, 39, 54, 56, 52 and 39 respectively. The aggregate of all these bindus is 337 which is called Samudaya bindus; the sum total of all the Bhinnashtakayargas (i.e., the seven planets) is called Samudaya.

## जातकादेशमार्गः-

देवो धवो धीगो विष्णुः क्षमी रामो धिगः क्रमात्।

अष्टवर्गोक्तशुल्काक्षसंख्याः सूर्यात्समीरिताः॥

## जातकाभरणः-

भुजंगवेदा नवसागराश्च नवान्नायः सागरसायकाश्च\*।

रसेषवो युग्मशरा नवत्रितुल्याः क्रमेणाष्टकवर्गलेखाः॥

Elsewhere :- देवः सुम्भः समा रम्भा नाभिर्विद्वान् समा क्रमात्।

These are the rekhas (malefic points) for the planets from the Sun onwards: viz., 48, 47, 57, 42, 40, 44, and 57 respectively totalling 335.

The (eight) donors are the seven planets and the Lagna while recipients are the seven planets only. This will be observed by taking a comparative view of the donors of the bindus given in the verses 4 to 13. Figures given in the third column show the number of places in which the respective planet is auspicious from the Moon (Gochara for the Moon) which is usually given in the standard works as Gochara.

← Donors →

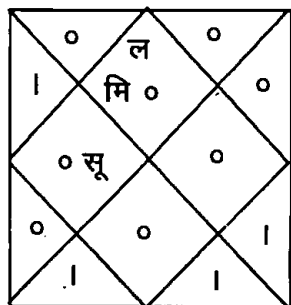
	Sun	Moon	Mars	Merc	Jupi.	Venus	Sat.	Lagna	Total
↑ Sun ↓	8	4	8	7	4	3	8	6	48
Moon	6	6	7	8	7	7	4	4	49
Mars	5	3	7	4	4	4	7	5	39
Merc.	5	6	8	8	4	8	8	7	54
Jupiter	9	5	7	8	8	6	4	9	56
Venus	3	9	6	5	5	9	7	8	52
Saturn	7	3	6	6	4	3	4	4	39
Total	43	36	49	46	36	40	42	45	337

**Notes** — Application of the rules for preparing Ashtakavarga of the Standard Horoscope:-

In preparing Ashtakavarga tables, to denote the benefic a bindu 'o' is put and to denote a malefic place a rekha 'l' (vertical line) is put. The donors of bindus or rekhas are the seven planets (Sun to Saturn) and the Lagna. Thus in the Ashtakavarga chart of any planet there can be maximum 8 bindus and minimum nil in any house.

The Sun is said to be auspicious in (पुरवासदुग्धनाकं) i.e. in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses from his position (the house occupied by him). In the Standard Horoscope the Sun is in the 4th house from the Lagna. So starting from the position of the Sun, bindus i.e., benefic points are marked each in the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses. The remaining houses are marked with *rekhas*.

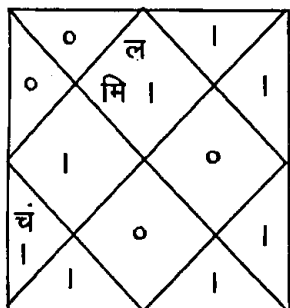
The Sun's Ashtakavarga  
from himself



o	o	o	o Asc
l			o
l			l
o	l	o	o Sun

The Moon is posited in the 5th house from the Lagna. The Sun is benefic in (गतनयं) the 3rd, 6th, 10th and 11th houses from the position of the Moon. Starting from the position of the Moon, bindus are marked each in the 3rd, 6th, 10th and 11th houses. The remaining houses are marked with rekhas.

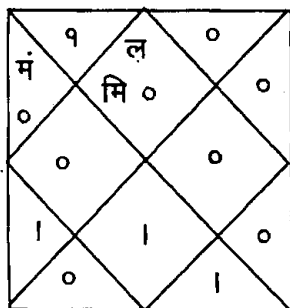
The Sun's Ashtakavarga from the Moon.



○			Asc
			○
			○
○		Moon	

Mars is in the 3rd house from the Lagna. The bindus are marked in (पुरवासदुग्धनाकं) the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses from Mars. The remaining houses are marked with rekhas.

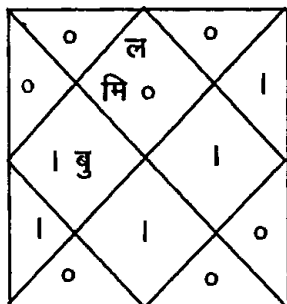
The Sun's Ashtakavarga from Mars.



○	○	○	Asc
○			
			Mars
	○		○

Mercury is in the 4th house from the Lagna. The Sun is benefic in (गुणाक्षिधनपारं) the 3rd, 5th, 6th, 9th, 10th, 11th and 12th houses from Mercury. The remaining houses are marked with rekhas.

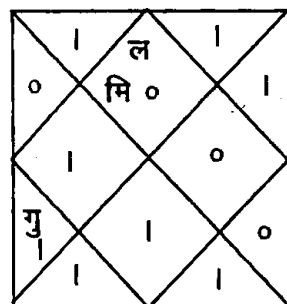
The Sun's Ashtakavarga from Mercury.



		o	Asc o
o			o
o			o
	o		Mer. 

Jupiter is in the 5th house from the Lagna, therefore the bindus, beginning with that house, are marked in (शेषधियं) the 5th, 6th, 9th and 11th houses.

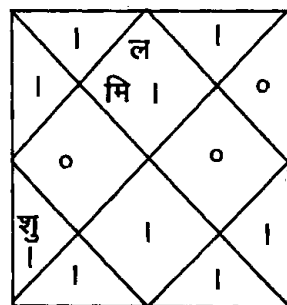
The Sun's Ashtakavarga from Jupiter.



o			Asc o
o			
			o
		Jup. 	

Venus is in the 5th house from the Lagna. The Sun is benefic in (तुक्केन्द्रं) the 6th, 7th and 12th houses from Venus.

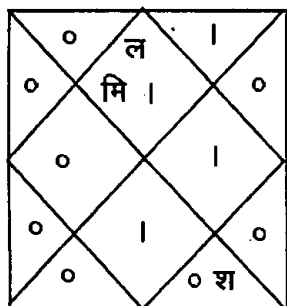
The Sun's Ashtakavarga from Venus.



o	o		Asc 
			o

Saturn is in the 8th house from the Lagna. The Sun is benefic in (पुरवासदुग्धनाकं) the 1st, 2nd, 4th, 7th, 8th, 9th, 10th and 11th houses from Saturn.

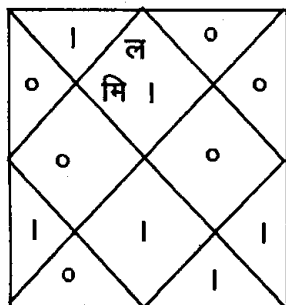
The Sun's Ashtakavarga from Saturn.



	o		Asc 
o			o
Sat o			o
	o	o	o

Lastly take the Lagna or ascendant. The Sun is benefic in (लघुतानकारं) the 3rd, 4th, 6th, 10th, 11th and 12th houses from the Lagna. The Lagna is in Mithuna.

The Sun's Ashtakavarga from the Lagna.



o	o	o	Asc 
			o
	o		o

All the bindus and rekhas can be put in one chart as shown below. Add together all the bindus in the Lagna i.e., the 1st house (मिथुन), in each of the above eight charts and get the figure representing the total number of bindus in the Sun's Ashtakavarga. In the same way the totals for the remaining eleven houses are made. Similarly totals for rekhas also should be made. This final process of totalling of bindus completes the preparation of the Sun's Ashtakavarga. The bindus can be marked in one chart by

taking the house occupied by each planet and the Lagna as the starting point.

००	००००(४)      (४)	ल मि	००००(४)      (४)	०००
००००(६)    (२)	००००४      (४)		००(५)    (३)	
०००००(५)    (३)		००००००(६)    (२)		
००(२)       (६)	००(२)       (६)		००००(४)      (४)	
००००(४)      (४)		००(२)       (६)		

००००००(६)    (२)	०००००(५)     (३)	००००(४)      (४)	००००(४)      (४) ASC
००००(४)      (४)			००००(४)      (४) SUN
००(२)       (६)			००००००(६)    (२)
००(२)       (६)	००००(४)      (४)	००(२)       (६)	०००००(५)     (३) SUN

The maximum number of bindus possible in a house can be 8 and the minimum nil. Usually the sum of the bindus alone is put in each house, omitting the rekhas which can be obtained by deducting the number of bindus from 8. The sum of the bindus in each *bhava* received by the Sun, from the various donors, is known as the Bhinnashtakavarga of the Sun.

The Sun's Ashtakavarga.  
(48 bindus)

४	ल	४
६	मि ४	५
५ सू	६	
२	२	४
४	२	

6	5	4	4 Asc
4			4
2			6
2	4	2	5 Sun

Similarly the Bhinnashtakavarga tables of the Moon and other planets can be prepared. They are as follows :-

The Moon's Ashtakavarga  
(49 bindus)

५	ल	३
४	मि ५	७
२		५
३ चं	४	२
५		४

5	7	3	Asc 5
2			5
4			4
4	5	Moon 3	2

Mars's Ashtakavarga  
(39 bindus)

४	ल	२
मं ६	मि ३	२
४		५
१	१	३
५		३

5	2	2	Asc 3
3			4
3			Mars 6
1	5	1	4

Mercury's Ashtakavarga  
(54 bindus)

५	ल	६
७	मि ४	३
५ बु		४
२	१	५
६		६

4	3	6	Asc 4
5			5
6			7
1	6	2	5 Merc

Jupiter's Ashtakavarga  
(56 bindus)

५	ल	५
४	मि ७	४
४		५
गु ४	५	५
६		२

5	4	5	Asc 7
5			5
2			4
5	6	Jup. 4	4

Venus's Ashtakavarga  
(52 bindus)

६	ल	५
६	मि ५	४
३		१
शु ५	२	५
५		५

1	4	5	Asc 5
5			6
5			6
2	5	Venus 5	3

Saturn's Ashtakavarga  
(39 bindus)

३	ल	३
५	मि ५	३
४		६
२	३	२
२		१ श

6	3	3	Asc 5
2			3
Sat 1			5
3	2	2	4



अथ स्थानं प्रवक्ष्यामि लग्नस्य द्विजपुङ्गव ।

आर्किजशुक्रगुर्वाराः सौम्यदेवेज्यभार्गवाः ॥१८॥

हित्वा सौम्यगुरू शेषाः सुज्ञेज्यभृगुसूर्यजाः ।

तथा जीवभृगू बुद्धौ सर्वे शुक्रं बिना क्षते ॥१९॥

जीव एकस्तथा द्यूने मृतौ सौम्यभृगू तथा ।

धर्मे गुरुसितौ सर्वे खे चाये शुक्रमन्तरा ॥२०॥

सूर्यचन्द्रौ तथा रिःफे स्थानं लग्नस्य कीर्तितम् ॥२१॥

*Slokas 18-21 - The Lagna is auspicious from:-*

- the Sun is the 3rd, 4th, 6th, 10th, 11th and 12th houses;
- the Moon in the 3rd, 6th, 10th, 11th and 12th houses;
- Mars in the 1st, 3rd, 6th, 10th and 11th houses;
- Mercury in the 1st, 2nd, 4th, 6th, 8th, 10th and 11th houses
- Jupiter in the 1st, 2nd, 4th, 5th, 6th, 7th, 9th, 10th and 11th houses;
- Venus in the 1st, 2nd, 3rd, 4th, 5th, 8th and 9th houses'
- Saturn in the 1st, 3rd, 4th, 6th, 10th and 11th houses; and
- the Lagna in the 3rd, 6th, 10th and 11th houses.

The total *bindus* received by the Lagna are 49 only.

The Lagna's Ashtakavarga Table

सू	चं	मं	बु	गु	शु	श	ल
3	3	1	1	1	1	1	3
4	6	3	2	2	2	3	6
6	10	6	4	4	3	4	10
10	11	10	6	5	4	6	11
11	12	11	8	6	5	10	
12			10	7	8	11	
			11	9	9		
				10			
				11			

The Lagna's Ashtakavarga  
(49 bindus)

४	ल	२
५	मि ६	४
२		४
५	४	४
५		४

4	4	2	Acs 6
4			4
4			5
4	5	5	2

Notes - The use of Lagna Ashtakavarga :-

It has been found that the LagnaAshtakavarga is used only for Ayurdaya (longevity). The reason being that in the Bhinnashtakavargas of the several planets, the auspicious places from the Lagna have been taken into consideration and the sum of bindus received by each planet includes bindus contributed by the Lagna too.

Again in the Lagna Ashtakavarga the auspicious positions given from the Lagna are the same in order and places, as those given under the various Bhinnashtakavargas. This is contrary to the conception accepted for the Ashtakavarga consideration of the planets for, the seven planets through their transits become capable of donating and receiving bindus, whereas the Lagna being fixed and having no tansit, is not supposed to receive bindus in the same sense as the planets.

Some astrologers add the Lagna Ashtakavarga *bindus* again to (समुदायाष्टकवर्ग) the Samudayashtakavarga total of 337 which is only a duplication of the Lagna bindus. If 337, the total for Samudayashtakavarga figure is divided by 12, the quotient 28 represents the average for each *bhava*. All books mention good effects for any *bhava* when the bindus are 28 or above. This shows that the figure 28 is the turning point. If the Lagna Ashtakavarga figure is added to 337, the total becomes 386 which

gives 32 as average for a *bhava*. No book has mentioned 32 as the turning point. (See Verse 17 and Chap. XIV, Verse 7).

(यवनाचार्यमतेन राहोरष्टकवर्गाकाः ।)

सूर्यात्पुत्रगमः सदान हिमगोः पूगं मसादेर्धनं  
भौमात्खड्गपुरं बुधाद्रघुसदारः सूर्यपुत्रादपि ।

गोमेसन्नुयरो भृगोस्तिथिपरं जीवात्युगावस्तदा  
लग्नाद्गोविमधीर इत्यगुगुणाः संख्या त्रिभा कुत्रचित् ॥२२॥

*Sloka 22 - Rahu is auspicious from:-*

- (a) the Sun in the 1st, 2nd, 3rd, 5th, 7th, 8th and 10th houses:
  - (b) the Moon in the 1st, 3rd, 5th, 7th, 8th, 9th and 10th houses:
  - (c) Mars in the 2nd, 3rd, 5th and 12th houses:
  - (d) Mercury in the 2nd, 4th, 7th, 8th and 12th houses:
  - (e) Jupiter in the 1st, 3rd, 4th, 6th and 8th houses:
  - (f) Venus in the 6th, 7th, 11th and 12th houses:
  - (g) Saturn in the 3rd, 5th, 7th, 10th, 11th and 12th houses: and
  - (h) the Lagna in the 3rd, 4th, 5th, 9th and 12th houses.
- The total bindus received by Rahu are 43 only.

Rahu's Ashtakavarga Table

सू	चं	मं	बु	गु	शु	श	ल
1	1	2	2	1	6	3	3
2	3	3	4	3	7	5	4
3	5	5	7	4	11	7	5
5	7	12	8	6	12	10	9
7	8		12	8		11	12
8	9					12	
10	10						

*Notes* - Only Yavanacharya has mentioned about Rahu's Ashtakavarga (Ref. शुभहोराप्रकाश, ज्योतिषश्यामसंग्रह and ज्योतिस्तत्त्वम्). Since Rahu is a shadow planet (ascending node of the Moon) he has not been allotted ownership of any part in the zodiac. It may be for this reason that he is not taken into consideration in Samudayashtakavarga along with the 7 planets, nor is he given the lordship of any Nakshatra. All the same, the Bhinnashtakavarga of Rahu may be used in predicting good and bad effects during his transit through the various *bhavas*.

Rahu's Ashtakavarga  
(43 bindus)

३	ल	४
३	मि २	रा ४
४	५	५
के ७	५	२
२	२	२

5	Rahu 4	4	Asc 2
2			3
2			3
5	2	Ketu 7	4

## CHAPTER III

### TRIKONA & EKADHIPATYA SHODHANAS

त्रिकोणं तु कथं प्रोक्तं मेषसिंहहयक्रमात् ।  
 वृषकन्यामृगारख्येषु युग्मतौलिघटेषु च ।।१।।  
 कर्किवृश्चकमीनास्ते त्रिकोणाः स्युः परस्परम् ।  
 त्रिकोणेषु च यन्नयूनं तत्तुल्यं त्रिषु शोधयेत् ।।२।।  
 एकस्मिन् भवने शून्ये तत्त्रिववेणं न शोधयेत् ।  
 समत्वे सर्वगोहेषु सर्वं संशाधये ।।३।।

*Slokas 1-3 - Trikonas (trines) are as follows :-*

1. Mesha, Simha and Dhanus are trine to one another ;
2. Vrishabha, Kanya and Makara   "   "   "   "
3. Mithuna, Tula and Kumbha       "   "   "   "
4. Kataka, Vrischika and Meena     "   "   "   "

In one set of a triad whichever house contains the least number of bindus, that number should be subtracted from all the three houses. When one of the three houses is void of bindus, no reduction is to be made in the other two houses. If the bindus are equal in all the three houses, remove all.

*Notes - For example let the Mesha triad contain :-*

- |  |  |
|--|--|
| <p>(1)   4   3   2<br/>               2. 2. 2.<br/>               <u>2. 1. 0</u></p> | <p>The least of the three is 2, <b>subtracting that</b><br/>         from the three houses there remain 2 in<br/>         Mesha, 1 in Simha and 0 in Dhanus.</p> |
| <p>(2)   4. 3. 3.<br/>               3. 3. 3.<br/>               <u>1. 0. 0.</u></p> | <p>Subtract 3 from all, which leaves 1, 0 and 0.</p>   |
| <p>(3)   3. 3 3.<br/>               3. 3. 3.<br/>               <u>0 0 0.</u></p>    | <p>Subtract 3 from all, which leaves 0, 0 and 0.</p>   |
| <p>(4)   4. 3. 0.<br/>               0. 0. 0<br/>               <u>4. 3. 0</u></p>   | <p>Subtract 0 from all, there is no change.</p>  |

(5) 4, 0, 0, Here (a) according to Parasara no change is to be made. But (b) Mantresvara says, “भवनद्वयशून्ये तु शोधयेदन्य मन्दिरम्” If two houses of a triad are without any bindu, remove the bindus in the third house also. It is a rare case to have two houses without bindus in a planet's Ashtakavarga and much more so to have them in trine to one another.

In the matter of Trikona-shodhana there are different schools of thought according to the interpretation given to “त्रिकोणेषु च यन्यूनं तत्तुल्यं त्रिषु शोधयेत्” One school accepts the view that the minimum number should be taken away from all the three houses; while the other school says that the reduction should be carried on till, all the three houses contain bindus equal to the minimum. In this book the first method is adopted.

The following charts show the Moon's Ashtakavarga (in the Standard Horoscope) figure before and after Trikona-shodhana according to both the views :-

The Moon's Ashtakavarga (49)

५	ल	३
४	मि ५	७
२		५
चं ३	४	२
५		४

5	7	3	Asc 5
2			5
4			4
4	5	Moon 3	2

I Trikona-shodhana according to the first view :-

०	ल	१
०	मि ३	३
०		०
चं १	०	०
०		२

0	3	1	Asc 3
0			0
2			0
0	0	Moon 1	0

I Trikona-schodhana according  
to the second view :-

०	ल	२
४	मि २	४
२	०	४
चं२	४	२
०	२	२

0	4	2	Asc 2
2			0
2			4
4	0	Moon 2	2

**जातकपारिजात:-**

अजहरितुगाग्दैरुक्षकन्यामृगास्यैर्युगधटघटरूपैः कर्किंकीटावसानैः  
दिनकरमुखवर्गे तत्त्रिकोणोपयाता लघुतरसमशून्या बिन्दवः शोधिताः  
स्युः॥

त्रिकोणभावेषु यदल्पबिन्दुकस्तदीयबिन्दू भवतस्तु तावुभौ।

न बिन्दुको यस्तु न शोधितेतरौ समानसंख्या यदि सर्वमुत्सृजेत्॥

**प्रश्नमार्ग:-**

भूचक्रे निहितेऽष्टवर्गजफले भेषु त्रिकोणेषु यन्न्युनं  
तेन समं त्यजेत्त्रिषु च यद्येकत्र न स्यात् फलम्।

जहयात्सर्वमथान्ययोर्यदि फलान्येकत्र चेत् केवलं

जह्यात्तानि यदा समं त्रिषु तदा सर्वं विशोध्यं ततः॥

*Notes.* The author of Prasnamarga says that in one set of triad, if one/two houses contain no bindu, the bindus in the others/other house, should be eliminated.

**Ekadhipatya-Shodhana**

एवं त्रिकोणं संशोध्य पश्चादेकाधिपत्यता।

क्षेत्रद्वयं फलानि स्युस्तदा संशोध्येदुधः॥४॥

क्षीणेन सह चान्यस्मिन् शोधयेद्ग्रहवर्जिते।

ग्रहयुक्ते फले हीने ग्रहाभावे फलाधिके॥५॥

अनेन सह चान्यस्मिन् शोधयेद्ग्रहवर्जिते ।

फलाधिके ग्रहैर्युक्ते चान्यस्मिन् सर्वमुत्सृजेत् ॥६॥

उभयोर्ग्रहसंयुक्ते न संशोध्यः कदाचन ।

उभयोर्ग्रहहीनाभ्यां समत्वे सकलं त्यजेत् ॥७॥

सग्रहाग्रहतुल्यत्वात् सर्व संशोध्यमग्रहात् ।

कुलीरसिंहयो राश्योः पृथक् क्षेत्रं पृथक् फलम् ॥८॥

*Sloks 4-8* - 1. After Trikonashodhana is over, Ekadhipatyashodhana is to be carried out.

2. The wise man should make reduction only when there are bindus in both the houses of a planet.

E.g. Mesha, no planet, 2 bindus; } No reduction is  
Vrischika, no planet, no bindu; } to be made

3. If the two houses are without planets and have got different number of bindus, the smaller figure should be subtracted from both the houses.

E.g. Mesha, no planet } Vrischika, no planet  
4 bindus } 2 bindus  
Result 4-2 = 2 bindus } 2-2 = 0 bindu

4. If however, one of the houses has a planet and when the bindus in that are less than the other, the smaller figure should be deducted from the other only.

E.g. Mesha having a planet } Vrischika, no planet  
2 bindus } 3 bindus  
Result 2 bindus, no change } 3-2 = 1 bindu

5. In the above (rule 4) case, if the house having the planet has more bindus than the other house, then remove all the bindus from the other house, having no planet.

E.g. Mesha having a planet } Vrischika, no planet  
3 bindus } 2 bindus  
Result 3 bindus, no change } 2-2 = 0 bindu



6. If both the houses of a planet are occupied by planets, then no reduction is to be made.

E.g. Mesha having a planet 3 bindus  
Result 3 bindus, no change

} Vrischika having a planet  
1 bindu  
1 bindu, no change

7. If both the houses of a planet are without planets and the bindus are equal, then remove all the bindus from both the houses.

E.g. Mesha, no planet 3 bindus  
Result 3-3 = 0 bindu

} Vrischika, no planet  
3 bindus  
3-3 = 0 bindu

8. If bindus in both the houses of a planet are equal and one house alone is occupied by a planet, then remove bindus in the other house.

E.g. Mesha having a planet 3 bindus  
Result 3 bindus, no change

} Vrischika, no planet  
3 bindus  
3-3 = 0 bindu

9. The bindus in Kataka and Simha should be retained as they are.

Notes : *Ekadhipatyashodhana* means the reduction in respect of the two houses (*rasis*) owned by one common lord, e.g., Mesha and Vrischika of Mars, etc.

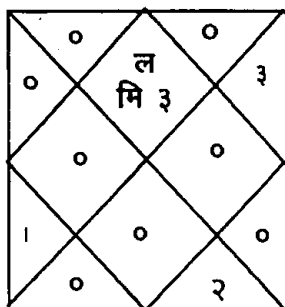
According to the first view:-

The Moon's Ashtakavarga  
after Trikonashodhana

मं	०	ल	१
०		मि ३	३
सू ० बु		०	
गु २ च	०	०	०
शु	०	२ श	

0	3	1	Asc 3
0			0
2 Sat			0 Mars
0	0	Jup Moon 2 Ven	Sun Mars 0

The Moon's Ashtakavarga  
after Ekadhjpatyashodhana

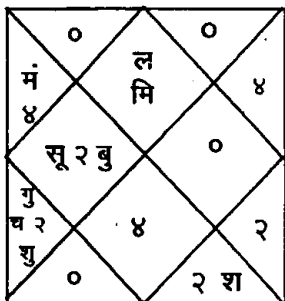


(शोध्यावशिष्ट १)

0	3	0	Asc 3
0			0
2			0
0	0	1	0

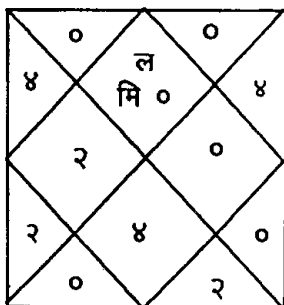
According to the second view :-

The Moon's Ashtakavarga  
after Trikonashodhana



0	4	2	Asc 2
2			0
2 Sat			4 Mars
4	0	2 Jup Moon Venus	4 Sun Mer

The Moon's Ashtakavarga  
after Ekadhipatyashodhana



(शोध्यावशिष्ट १८)

0	4	0	Asc 0
0			0
2			4
4	0	2	2

**जातकपारिजात :-**

कण्ठीरवं कटकभं च विना कुजादि-

कावासरशियुगलोपगबिन्दुसंख्याः ।

तत्तुल्यशून्यविषमाग्रहसंग्रहाद्या-

स्त्वेकाधिपत्यपरिशोधितशेषिताः स्युः ॥

राशिद्वयं सद्युचरं नशोध्येदेकं द्वयोः शून्यभमप्यशोध्येत् ।

फलाधिके खेटयुते परं त्यजेत् तुल्या नभोगद्वितयं परित्यजेत् ॥

सखेचराखेचरबिन्दुसाम्ये विशोधयेदग्रहबिन्दुसंख्याम् ।

विखेटराशिद्वयबिन्दवो ये न्यूनाधिका न्यूनसमा विधेयाः ॥

खेटोपयाते लघुबिन्दुराशौ तत्तुल्यमायान्ति तदन्यसंख्याः ।

पूर्वं त्रिकोणं परिशोध्य पश्चादेकाधिपत्यस्य ततः प्रकल्पयाः ॥

**प्रश्नमार्ग :-**

भौमादेर्भवन द्वये खलु फलं विद्येत चेच्छोधना

कर्तव्येयमिह द्वयोर्यदि समं सर्वे द्वयोश्च त्यजेत् ।

एकत्राल्पतरं यदीदमखिलं तुल्यं च तेनान्यतो

न्यायोऽयं नियतोऽत्र किंतु न खलु त्याज्यं सदा संग्रहात् ॥

गोपंचाननयोर्नृयुङ्मधुपयोर्जूकाजयोस्त्र्येणयोः

शिष्टाक्षाणि दशाष्टसप्तकशरैरन्यत्स्वव्या संख्यया ।

जीवेन क्षितिजेन दैत्यगुरुणा चान्यैर्युतर्क्षस्थिता-

न्याहत्योक्तदशादिभिस्तदुभयोर्योगो हि पिण्डाह्वयः । ॥९॥

*Sloka 9* — After the two reductions are carried out, multiply the figures in Vrishabha and Simha by 10, those of Mithuna and Vrischika by 8, of Tula and Mesha by 7 of Kanya and Makara by 5 and those of the remaining rasis by their respective rasi numbers i.e. Kataka by 4, Dhanus by 9 etc. The sum of these products is known as Rasiguna Yoga or Rasipinda (राशिपिण्ड). If there are no bindus in any rasi, multiplication does not arise.

Again multiply the figures of the houses occupied by the Sun, the Moon, Mercury and Saturn by 5, that occupied by Mars' by 8, Jupiter by 10 and Venus by 7. The sum of these products is called Grahaguna Yoga or Grahapinda (ग्रहपिण्ड). If more than one planet is in one house, then the figures should individually be

multiplied by the respective multiplier of each planet. The sum of Rasipinda and Grahapinda is known as (शोध्यपिंड) Shodhya or Shuddhapinda. The use of this Pinda is explained later on.

*Notes-* In the Standard Horoscope in the Moon's Ashtakavarga Rasipinda is arrived at as under (according to the first view).

Sign	Bindu		Multiplier	Product
Mithuana	3	X	8	= 24
Tula	1	X	7	= 7
Makara	2	X	5	= 10
Mesha	3	X	7	= 21
Total				= 62

In the Moon's Ashtakavarga Grahapinda is arrived at as under :-

Planet	Bindu		Multiplier	Product
Moon	1	x	5	= 5
Venus	1	x	7	= 7
Jupiter	1	x	10	= 10
Saturn	2	x	5	= 10

The Moon's Shuddhapinda = 62+32=94 Total = 32

Similarly Shuddhapindas of the remaining planets are calculated from their respective Ashtakavargas.

### Rasi Multipliers

मे	वृ	मि	क	सि	क	तु	वृ	ध	म	कं	मी	Rasi
7	10	8	4	10	5	7	8	9	5	11	12	Multipliers

## Graha Multipliers

सू	चं	मं	बु	गु	शु	श
5	5	8	5	10	7	5

## जातकपारिजात :

शोध्यावशिष्टानि गुणीकृतानि मेषदिमानैर्गुणकं हि भानाम् ।  
 सूर्यादिकास्ते गुणिताः स्वमानैरेषां ग्रहाणां गुणकं वदन्ति ॥  
 शैलशावसुसागराम्बरशरैः शैलाहिगोसायकै-  
 रीशद्वादशभिश्च राशिगुणकैर्मेषादिभानां क्रमात् ।  
 बाणैः पञ्चभिरष्टकैः शरनभःशैलेषुभिर्भास्करा-  
 देवं व्योमतलाधिवासगुणकैरायुर्विधानोदितैः ।

## जातकादेशमार्ग :-

7 10 8 4 10 5 7 8 9 5 1 1 2 1

सन्नाहे वनमासेदं धीमान् पूज्यः क्रमात् ।  
 शशी हि मानसात्मेति सूर्यादपि गुणाः क्रमात् ॥  
 5 5 8 5 10 7 5

## पराशर :-

शोध्यावशेषं संस्थाप्य राशिमानेन वर्द्धयेत् ।  
 ग्रहयुक्तेऽपि तद्राशौ ग्रहमानेन वर्द्धयेत् ॥  
 गौसिंहौ दशगुणितौ वसुभिर्मिथुनालिनौ ।  
 वणिग्मेषौ तु मुनिभिः कन्यकामकरौ शरैः ।  
 शेषाः स्वमानगुणिता राशिमाना इमे क्रमात् ।  
 जीवारशुक्रसौम्यानां दशवसुमुनीन्द्रियैः क्रमाद्गुणकाः ॥  
 बुधस्य संख्या शेषाणां ग्रहगुणैर्गुणयेत् पृथक् पृथक्कार्यः ।

## होरामकरंद :-

मुनिदिगिभयुगाशा भूतशैलैर्भन्दा-  
 शुगतिशिवदिनेशैः स्याद्गुणोऽजादिकानां ।  
 इषुशरवसुबाणाशाद्रिभूतैर्ग्रहाणां

गृहविधिरिह नित्यः खेचराणां च योगात् ॥

### जातकादेशमार्गः :

त्रिम्यः शोध्यस्त्रिकोणेष्वनधिकसदृश क्वापि शून्ये न शुद्धिः

साम्ये सर्वे च शोध्यं विधिरयमुभयोस्त्वेवमेकाधिपत्ये ।

किंत्वस्त्रिव शोध्यं ग्रहयुतभवने शिष्टकाणं पृथक्स्थं

हत्वा राशिग्रहोक्तैर्निजनिजगुणकैस्तद्युतिः शुद्धपिण्ड ॥

*Notes* — In this verse the author has given in a very concise and simple form the rules to be followed for Trikona and Exadhipatyashodhanas as under :-

1. In Trikonashodhana subtract the minimum figure out of the three houses of a triad irrespective of the figures in them.

2. No reduction should be made when one house has no *bindu*.

3. If the three figures in the three houses are equal, remove all.

In the Ekadhipatyashodhana the same rules apply with exception that figures in the house occupied by a planet should not be changed. The definition of Shuddhapinda is given.

### DEFINITIONS

The sum total of the bindus that remain in various *bhavas* after the two reductions is known as Shodhyavashishta (शोध्यावशिष्ट). The sum of the products of *bindus* and the respective rasi multipliers is called Rasipinda (राशिपिण्ड). The sum of the products of the bindus and the respective planet multipliers is called Grahapinda. The sum of Rasipinda and Grahapinda is known as Shodhyapinda (शोध्यपिण्ड), Shuddhapinda (शुद्धपिण्ड) or Yogapinda.

Mantresvara defines Shodhyapinda as "संयोगः शोध्यशेषाणां शोध्यपिण्ड इति स्मृत". (Phaladeepika Ch. XXIV, Verse 3)

It means that the sum of the bindus remaining after the two reductions is called Shodhyapinda. This definition differs from that given by other standard authors.

## The Sun's Ashtakavarga

सु	बु	चं शु गु			श				ल		मं	Planets
6	7	8	9	10	11	12	1	2	3	4	5	<i>Bhavas</i> represented by rasis
5	2	4	2	2	4	6	5	4	4	4	6	<i>Bindu</i>
3	0	0	0	0	2	2	3	2	2	0	4	Trikona-Shodhana
3	0	0	0	0	2	2	3	2	0	0	4	Ekadhipatya- Shodhana

शोध्यावशिष्ट = 16; राशिपिंड = 142; ग्रहपिंड = 62; शोध्यपिंड = 204;

## The Moon's Ashtakavarga

चं गु शु			श					ल		म	सूबू	Planets
7	8	9	10	11	12	1	2	3	4	5	6	Bhavas represented by rasis
3	5	4	4	2	5	7	3	5	5	4	2	Bindu
1	0	0	2	0	0	3	1	3	0	0	0	Trikona Shodhana
1	0	0	2	0	0	3	0	3	0	0	0	Ekadhi- patya- Shodhana

शोध्यावशिष्ट = 9; राशिपिंड = 62; ग्रहपिंड = 32; शोध्यपिंड = 94;

## Mar's Ashtakavarga

मं	गु चं सू बु शु									ल		Planets Bhavas represented by rasis
5	6	7	8	9	10	11	12	1	2	3	4	Bindus
6	4	1	5	1	3	3	5	2	2	3	4	Trikona- Shodhana
5	2	0	1	0	1	2	1	1	0	2	0	Ekadhi- patya- Shodhana
3	0	0	0	0	2	2	3	2	0	0	4	

शोध्यावशिष्ट = 10; राशिपिंड = 88; ग्रहपिंड = 65; शोध्यपिंड = 153;

## Mercury's Ashtakavarga

बु सू	गु चं शु									ल	मं	Planets Bhavas represented by rasis
6	7	8	9	10	11	12	1	2	3	4	5	Bindu
5	2	6	1	6	5	4	3	6	4	5	7	Trikona- Shodhana
0	0	2	0	1	3	0	2	1	2	1	6	Ekadhi- patya- Shodhana
0	0	0	0	1	2	0	0	1	2	1	6	

शोध्यावशिष्ट = 13; राशिपिंड = 117; ग्रहपिंड = 53; शोध्यपिंड = 170;



## Jupiter's Ashtakavarga

गु शु चं			श					ल		मं	शू बु	Planets <i>Bhavas</i> represented by rasis
7	8	9	10	11	12	1	2	3	4	5	6	<i>Bindus</i>
4	6	5	2	5	5	4	5	7	5	4	4	Trikona- Shodhana
0	1	1	0	1	0	0	3	3	0	0	2	Ekadhi- patya- Shodhana
0	1	1	0	1	0	0	3	1	0	0	2	

शोध्यावशिष्ट = 9; राशिपिंड = 76; ग्रहपिंड = 20; शोध्यपिंड = 96;

## Venus' Ashtakavarga

गु शु चं			श					ल		मं	शू बु	Planets <i>Bhavas</i> represented by rasis
7	8	9	10	11	12	1	2	3	4	5	6	<i>Bindu</i>
5	5	2	5	5	1	4	5	5	6	6	3	Trikona- Shodhana
0	4	0	2	0	0	2	2	0	5	4	0	Ekadhi- patya- Shodhana
0	2	0	2	0	0	0	2	0	5	4	0	

शोध्यावशिष्ट = 15; राशिपिंड = 106; ग्रहपिंड = 42; शोध्यपिंड = 148;

## Saturn's Ashtakavarga

श					ल		म	सू	गु			Planets
								च	शु			
10	11	12	1	2	3	4	5	6	7	8	9	<i>Bhavas</i> represented by rasis
1	2	6	3	3	5	3	5	4	2	2	3	<i>Bindus</i>
0	0	4	0	2	3	1	2	3	0	0	0	<i>Trikona-</i> <i>Shodhana</i>
0	0	4	0	2	0	1	2	3	0	0	0	<i>Ekadhi-</i> <i>patya-</i> <i>Shodhana</i>

शोध्यावशिष्ट = 12; राशिपिंड = 107; ग्रहपिंड = 46; शोध्यपिंड = 153;

## Lagna Ashtakavarga

ल				गु	शु		श					Planets
		मं	शू	बु	चं							
3	4	5	6	7	8	9	10	11	12	1	2	<i>Bhavas</i> represented by rasis
6	4	5	2	5	5	4	4	4	4	4	2	<i>Bindu</i>
2	0	1	0	1	1	0	2	0	0	0	0	<i>Trikona-</i> <i>Shodhana</i>
2	0	1	0	1	1	0	2	0	0	0	0	<i>Ekadhi-</i> <i>patya-</i> <i>Shodhana</i>

शोध्यावशिष्ट = 7; राशिपिंड = 51; ग्रहपिंड = 40; शोध्यपिंड = 91;

## CHAPTER IV BHAVA AND BINDU PHALA

मूर्तौ शरीरसंपत्तिमंगोपांगनिरूपणम् ।  
 सत्यसौभाग्यवितं च द्वितीयस्थानतो विदुः । ११ ।  
 स्वरं सत्त्वं विक्रमं च भ्रातृस्थानं तृतीयके ।  
 सुखं बंधुगृहं चैव मातृचिंता चतुर्थके । १२ ।  
 स्वभावं बुद्धिविस्तारं बुद्धिस्थानं च पंचमे ।  
 ज्ञातिशत्रुक्षतादीनां शत्रुस्थाने निरीक्षयेत् । १३ ।  
 प्रवासं दारसौभाग्यं सप्तमस्थानतो विदुः ।  
 आधिं व्याधिं मृतिं नाशमष्टमे परिचक्षते । १४ ।  
 भाग्यस्थानं गुरुस्थानं धर्मस्थानं च तद्विदुः ।  
 कर्मवृत्तिं तु दशमे प्रतापं पौरुषं श्रुतिः । १५ ।  
 कीर्तिश्च जायते तत्र दृष्टादृष्टनिरूपणम् ।  
 ऐश्वर्यमर्थलाभं च एकादशगृहात्फलम् । १६ ।  
 द्वादशं च व्ययस्थानं पापस्थानं प्रचक्षते ।  
 शरीरनाशं देहं च व्ययस्थाने विचिंतयेत् । १७ ।

*Slokas 1-7* — From the Lagna one should consider the from of the body and of the different parts of the body. From the second *bhava*, truth, well being and wealth are considered. The third *bhava*, denotes voice, character, valour and brothers (sisters). The fourth *bhava* decides happiness, relations, residence and all about one's mother. From the fifth *bhava* innate disposition, broad outlook and learning are considered. The sixth *bhava* denotes internal enemies, sickness, etc. From the seventh *bhava* all about any (short) journey and the well-being of wife are known. The eighth *bhava* denotes mental troubles, diseases, death and destruction. The ninth *bhava* decides about the fortune, the preceptor and religious aptitude. From the tenth *bhava*, devotion to duty, valour,

brave action, knowledge of science, fame and preknowledge of things to come (both seen and unseen) are known. From the eleventh *bhava* are known opulence and aquisition of wealth. The twelfth *bhava* denotes expenses, sinful deeds, destruction of body and its causes.\*

एवं द्वादशभावेषु चिंतयेन्मतिमान्नरः ।

पापान्वितास्तु ये भावास्ते भावा नाशतां ययुः ॥८॥

सौम्याः सिद्धिकरा ज्ञेया मिश्रा मिश्रफलप्रदाः ।

षष्ठाष्टमव्ययस्यैश्च विपरीतं शुभाशुभैः ॥९॥

मित्रोच्चभवनस्थश्चेत्पापोऽपि शुभमृच्छति ।

अरिनीचगतो मूढः शुभोऽपि क्रूरतामियात् ॥१०॥

एवमादिकलैः सार्द्धं दशाफलमुदीरयेत् ॥११॥

*Slokas 8-11*- An intelligent person should consider about the 12 *bhavas* accordingly. The *bhava* occupied by a malefic planet destroys the effects the things by the *bhava*. A benefic planet in a particular *bhava* accomplishes the things denoted by that *bhava*. If there are both malefics and benefics in a *bhava*, the person gets mixed effects so far as that *bhava* is concerned. The planets occupying the 6th, 8th and 12th *bhavas* give opposite results, i.e., if a malefic planet occupies that *bhava*, he gives good results but if a benefic planet occupies it, he gives bad results. Even a malefic planet occupying a friend's house or his own exaltation, gives good results; while a benefic planet occupying an inimical house or his own depression or in combust, becomes hostile.

All the above points should be considered before deciding the effects of a particular *bhava*.

**फलदीपिका :-**

पापोऽपि स्वगृहस्थश्चेद्भावावृद्धिं करोत्यलम् ।

नीचारातिगृहस्थश्चेत्कुर्याद्भावाक्षयं ध्रुवम् ॥

स्वोच्चस्थोऽपि शुभो भावहानिं दुःस्थानपो यदि ।

सुस्थानपश्चेत् स्वोच्चस्थः पापी भावानुकूल्यकृत् ॥

\* Cf. Jataka-pataka-parijata, Chap. XI, Verse-13, 49; Chap. XII, Verse-1, 2, 59; Chap. XIII, Verses-1, 71; Chap. XIV, Verses-1, 48, 65; and Chap. XV, Verse-1, 67, 73.

आत्मप्रभावशक्तिश्च पितृचिंता रवेः फलम् ।  
 मनोबुद्धिप्रसादं च मातृचिंता मृगांकतः ।।१२।।  
 भ्रातृसत्त्वं गुणं भूमिं भौमेन तु विचिंतयेत् ।  
 प्रजावाग्धर्मविज्ञानं बुधेनैव विचिंतयेत् ।।१३।।  
 छत्रवाहनकीर्तिं च बहुवर्णाबराणि च ।  
 गुरुणा देहपुष्टिं च बुद्धिपुत्रार्थसंपदः ।।१४।।  
 शुक्रं विवाहकर्माणि भोगस्थानं च वाहनम् ।  
 वेश्या स्त्रीजनगात्राणि शुक्रेणैव निरीक्षयेत् ।।१५।।  
 आयुष्यं जीवनोपायं दुःखशोकमहद्भयम् ।  
 सर्वक्षयं च मरणं मन्देनैव निरीक्षयेत् ।।१६।।

*Slokas 12-16 - One should examine from :*

- the Sun - one's valour, about father;
- the Moon - mind, intelligence, self-satisfaction and about mother;
- Mars - brothers (sisters), virtues, character, immovable property;
- Mercury - capacity to distinguish between good and bad, speech, religion, acquisition of knowledge;
- Jupiter - Chhatra (insignia of honour), vehicles, fame, varieties of apparel, physical strength, intelligence, children and wealth;
- Venus-semen, virile, marriage, sexual happiness, vehicles and features of a female; and
- Saturn - longevity, means of livelihood, sorrow, distress, dreads, destruction of everything and death.

बलहीना ग्रहा ये स्युर्जन्मकाले नृणां सदा ।  
 ग्रहोक्तफलहीनाः स्युर्विपरीतं शनेः फलम् ।।१७।।  
 स्वेषु स्वेष्वष्टवर्गेषु ग्रहोक्तफलमादिशेत् ।  
 अष्टवर्गादिते तस्मिन् दशा ज्ञातुं न शक्यते ।।१८।।

*Slokas 17-18* - Those planets which are weak in strength at the time of birth are unable to give the effects enumerated above. In the case of Saturn the effects are quite the reverse.

After examining the Ashtakavarga strength one should decide the effects of each planet without which the Dasas cannot be fully judged.

भावस्य यस्यैव फलं विचिन्त्यं भावं च तं लग्नमिति प्रकल्प्य ।

तस्माद्देद् द्वादशभावजानि फलानि तद्रूपधनादिकानि ।।१९।।

एवं हि तत्कारकतो विचिन्त्यं पितुश्च मातुश्च सहोदरस्य ।

तन्मातुलस्यापि सुतस्य पत्युर्भृत्यस्य सूर्यादिखगस्थितक्षात् ।।२०।।

*Sloka 19-20* - To determine the effect of any *bhava* in a horoscope consider that *bhava* as the Lagna; the twelve houses reckoned from that as, the Lagna, Dhana *bhava*, etc., should be examined and the effects declared thereafter.

In the same manner the effects for the father, the mother, the brother, the maternal uncle, the son, the husband (wife) and the servant are to be considered by taking the signs occupied by their respective Karakas, viz., the Sun, the Moon and other planets in the horoscope, as the Lagna.

सूर्यास्थितक्षाज्जनकस्वरूपं वृद्धिं द्वितीयेन तु तत्प्रकाशम् ।

तद्भातरं तस्य गुणं तृतीयात्तन्मातरं चापि सुखं चतुर्थात् ।।२१।।

बुद्धिं प्रमादं सुतभाच्च षष्ठात्पीडां पितुर्दोषमरिं च रोगम् ।

कामं मदं तस्य तु सप्तमेन दुःखं मृतिं मृत्युगृहात्तदायुः ।।२२।।

पुण्यं शुभं तत्पितरं शुभेन व्यापारमस्यैव हि कर्मभावात् ।

लाभं ह्युपान्त्यात् क्षयमन्त्यभावाच्चन्द्रादिकानां फलमेवमाहुः ।।२३।।

*Slokas 21-23* - From the house occupied by the Sun (in a person's horoscope) the appearance and stature of the father should be considered. The father's prosperity and fame should be judged from the second house reckoned from the house occupied by the Sun. His brothers, character, etc. from the third house (from the Sun) and details about the father's mother, father's happiness should be divined from the 4th

house. The father's intelligence and peace of mind should be judged from the 5th house (from the Sun); his afflictions, injury, enemies and sickness from the 6th house; his love and passion from the 7th; his sorrows, death and longevity should be considered from the 8th house (from the Sun). The father's religious merit, auspiciousness and his father (i.e. native's grandfather) should be looked into from the 9th house; his vocation from the 10th house; his gain and income from the 11th and his expenditure or extravagance from the 12th house (from the Sun). All about the mother, brother, etc., should likewise be considered by taking the signs occupied by the respective Karakas, viz, the Moon, Mars etc., as the Lagna and the remaining signs in order as the relevant *bhavas*.

तत्तद्भावात्कारकादेवमूह्यं तत्तन्मातृभ्रातृपित्रात्मजाद्यम् ।

तस्मिन् भावे कारके भावनाथे वीर्योपते तस्य भावस्य सौख्यम् ।।२४।।

Sloka 24 - All information about the mother, brother, father, son etc. should be considered from the particular *bhava* and Karaka signified. The happiness and good effects indicated by a *bhava* are assured if that *bhava*, its lord and Karaka are all strong.

धर्मे सूर्यः शीतगुर्बन्धुभावे शौर्ये भौमः पञ्चमे देवमन्त्री ।

कामे शुक्रश्चाष्टमे भानुपुत्रः कुर्यात्तस्य क्लेशमित्याहुरन्ये ।।२५।।

Sloka 25 - Others say that the Sun in the 9th, the Moon in the 4th, Mars in the 3rd, Jupiter in the 5th, Venus in the 7th and Saturn in the 8th *bhava*, generally cause distress to those *bhavas* (in the effects).

Notes : Generally the Karaka of a *bhava*, when posited in that *bhava*, does not prosper the effects of the *bhava* concerned.

मेषादियद्वृहगता वसुसंख्यदायास्तद्भावपुष्टिबलवृद्धिकरा भवन्ति ।

षट्पञ्चसप्तसहितानि शुभप्रदानि त्रिव्येकबिन्दुयुतभानि न शोभनानि ।।२६।।

Sloka 26- *Bhavas* represented by Mesha and other signs which contain 8 bindus (contributed by the 7 planets and the Lagna)

in their individual Ashtakavargas become very strong and auspicious; bestow all prosperity. *Bhavas* having 5, 6 or 7 bindus are also auspicious. *Bhavas* having 1, 2 or 3 bindus are not auspicious.

*Notes* : Here in the general effects of the *bhavas* having certain number of bindus are explained.

**प्रश्नमार्ग :-**

त्रिव्योकाक्षयुतः शून्यो यो राशिः सोऽधमः क्रमात् ।

मध्यमश्चतुरक्षः स्यात् पञ्चाद्यक्षः क्रमाच्छुभः ॥

मिश्रं फलं भवति सागरबिन्दुयोगे रोगापवादभयदा यदि शून्यभावाः ।

एकादिबिन्दुयुतभानुमुखग्रहाणां भिन्नाष्टवर्गजनि सर्वफलं प्रवच्मि ।।२७।।

*Sloka 27* - *Bhavas* having 4 bindus produce mixed effect while those which do not contain a *bindu* cause death, censure and fear.

The good and bad effects arising from the Sun and other planets when associated with 1, 2, etc. *bindus* in their individual Ashtakavargas are explained hereinafter.

*Notes* : The previous verse and the first half of this verse show how to gauge the capacity of a *bhava* to give good or bad results. The later part of the verse and succeeding verses up to 31 show the effects of the planets associated with 1 to 8 bindus in the *bhavas* occupied by them at birth.

**फलदीपिका :-**

सर्वग्रहाणां प्रहितेऽष्टवर्गे तत्कालराशिस्थितबिन्दुयोगे

अष्टार्धसंख्याधिकबिन्दवश्चेच्छुभं तदूने व्यसनं क्रमेण ।।

करोति नानाविधोगदुःखभयाटनादीनि च सैकबिन्दुः ।

द्विको मनस्तापनृपालचोरकृतापवादाशननाशनानि ।।२८।।

*Sloka 28* - A planet associated with 1 bindu causes various kinds of diseases, sorrows, fears, roamings etc. One associated with 2 *bindus* bindus produces mental agony, censure and deprivation of food through a King or a robber.



त्रिकस्तु संचारकृशावलंबकलेवरव्याकुलमानसानि ।

सुखामुखार्थव्ययवित्तलाभफलप्रदः सागरबिन्दुकः स्यात् । ॥२९॥

*Sloka 29* - When there are 3 bindus there will be many troubles due to a roaming life, lean body and mind become afflicted; with 4 bindus comforts and discomforts, accession of wealth and expenditure of money and all other things equal, i.e., mixed effects will be experienced.

सद्वस्त्रलाभसुतलालनसाधुसंगविद्याधनानि कुरुते शरसंख्यबिन्दुः ।

षट्बिन्दुकस्तु नवमोहनरूपशीलसंगामजिद्धनयशोबलवाहनानि । ॥३०॥

*Sloka 30* - When the bindus are 5, one will acquire fine apparel, fondle children, come into contact with virtuous people and acquire learning and wealth; with 6 bindus one will have ever fresh and attractive appearance, excellent character, victory in war, wealth, fame, strength and conveyance.

सप्तबिन्दुस्तुगादियानसेनाधनप्राभवशोभनानि ।

बिन्द्वष्टकः सप्तगुणाभिराभिराजप्रतापं प्रकटीकरोति । ॥३१॥

*Sloka 31* - A planet associated with 7 bindus brings honour by virtue of possession of horses and other conveyances, an army and immense wealth; with 8 bindus one acquires regal splendour with all its sevenfold adjuncts (namely lordship, minister, friends, treasures, domain, castles and armies).

शरादिबिन्दुस्थितराशियातः स्वकीयवर्गे शुभदस्तु नित्यम् ।

अतोऽन्यथा चेदफलप्रदाता गोचारतः शून्यफले प्रमाथी । ॥३२॥

*Sloka 32* - A planet is always auspicious when he transits a *bhava* having 5 or more bindus in his own Ashtakavarga, if otherwise (i.e., if the planet transits a *bhava* having 3 or less bindus) he is incapable of giving good results while transiting that *bhava* and he definitely becomes oppressive when transiting through a *bhava* having no *bindu*.

**मानसागरी :-**

शुभा च कथिता रेखा बिन्दुश्च कथितोऽशुभः\*

समे समफलं ज्ञेयं गोचरे यदि नान्तरम् ॥

कष्टं स्यादेकरेखायां द्वाभ्यामर्थक्षयो भवेत्\* ।

त्रिभिः क्लेशं विजानीयाच्चतुर्भिः समता मता ॥३३॥

पञ्चभिः परमानन्दं षड्भिरर्थागमो भवेत्\* ।

सप्तभिः सकलं सौख्यमष्टभिः पूर्णकार्यकृत् ॥३४॥

*Sloka 33-34* - When any planet passes through a *bhava*, the effects are as follows according to the number of bindus in that *bhava* (in his Ashtakavarga) :

- |                    |                             |
|--------------------|-----------------------------|
| 1. misery;         | 5. great rejoicing;         |
| 2. loss of wealth; | 6. inflow of wealth;        |
| 3. anguish;        | 7. all sorts of happiness;  |
| 4. status quo;     | and                         |
|                    | 8. perfection of everything |

**मानसागरी :-**

यदि संस्थितरेखायां फलं पुंसां प्रजायते\* ।

लक्ष्मीभोगस्तथा सौख्यं सार्वभौमजनेशता ॥

यदि संस्थितबिन्दूनां फलं पुंसां प्रजायते\* ।

उद्वेगो हानिरोत्रश्च मृत्युश्चास्य क्रमेण च ॥

**फलदीपिका :-**

कृत्वाष्टवर्गे द्युसदां क्रियादिष्वक्षैर्विहीने मृतिरेकबिन्दोः ।

नाशो व्ययो भीतिभयार्थनारीश्रीराज्यसिद्धिः क्रमशः फलानि ।

**ज्योतिषतत्त्वप्रकाश :-**

क्लेशोऽथहानिर्व्यसनं समत्वं शश्वत्सुखं नित्यधनागमश्च\* ।

सम्पत्प्रवृद्धिर्विपुलामलश्रीः प्रत्येकरेखाफलमामनन्ति ॥

रेखाबिन्दुकयोस्तु शोधितपदे यत्रास्ति रेखाधिका ।

द्वे रेखे धनदे चतस्र उदयप्रागल्भ्यबन्धुप्रदाः

षड्रेखाविपुलप्रतापसुयशोविस्तारकीर्तिप्रदाः

रेखा अष्टमहीपतित्वमतुलं कुर्वन्ति नानागुणैः ।।३५।।

*Sloka 35* - Find the difference between the bindus and the rekhas. When the bindus are in excess by 2, the effect is inflow of wealth; when 4, increase in confidence, acquisition of new friends; when 6, great valour, splendour, fame, etc., and when 8, one becomes a king or equal to a king with all its adjuncts.

*Note* : When the rekhas are in excess, the results are reverse.

**बादरायण :-**

एकेन यः शुभः स्यात् षड्भिः स्थानैः स पापदो भवति ।

यस्तु चतुर्भिः स समः सर्वफले कल्पनैवं स्यात् ।।

स्वोच्चमित्रादिवर्गस्थाः केन्द्रादिबलसंयुताः ।

अनिष्टफलदाः सर्वे स्वल्पबिन्दुयुता यदि ।।३६।।

दुष्टस्थानस्थिता ये च ये नीचारिभांशगाः ।

ते सर्वे शुभदा नित्यमधिबिन्दुयुता यदि ।।३७।।

*Sloka 36-37* - All planets which are in their exaltation, own or friendly houses and are also possessed of strength by occupation of a Kendra, Trikona, etc., invariably produce evil results if they are associated with very few *bindus* (less than 4).

Conversely, all planets occupying bad positions (i.e., 6th 8th and 12th) or their debilitations or inimical signs in rasi or Navamsa, invariably produce good results if they are associated with more bindus (5 or more).

*Note* : All the planets, howsoever will placed, or otherwise powerful, produce malefic results if they are associated with 3 or less *bindus* in their Bhinnashtakavargas. Conversely, all of them, howsoever adversely placed or otherwise weak, always produce benefic results if they are associated with 5 or

more *bindus*. Thus the capacity to produce good or bad results depends more on the number of *bindus* a planet is associated with, than on any other factor. This is a special classification of strength according to the Ashtakavarga system.

दिनेशमुख्यग्रहवर्गकेषु यदा शनिः शून्यगृहं प्रयातः ।

करोति पित्रादिकभावजानामतीव रोगारिभयाकुनि ।।३८।।

**Sloka 38** - When Saturn transits a *bhava* without a *bindu* in Ashtakavarga of the Sun, etc., he generally causes acute diseases, fear from enemies and afflictions to the father and other relations according to their Karakarva.

**Note** : Saturn is the Karaka for oneself.

The Sun is the Karaka for the father.

The Moon is the Karaka for the Mother.

Mars is the Karaka for the brothers and sisters.

Mercury is the Karaka for the relations and maternal uncle.

Jupiter is the Karaka for the children.

Venus is the Karaka for the wife.

कृतेऽष्टवर्गे सति कारकक्षाद्यभ्दावमुक्ताक्डमुपैति खेटः ।

तभ्दावपुष्टिं स शुभोऽशुभो वा करोत्यनुक्ते विपरीतमेव ।।३९।।

**Sloka 39** - Having prepared the Ashtakavarga of any planet note the *bhavas* which contain greater number of *bindus*. That planet (benefic or malefic) in his transit through these *bhavas*, gives good effects according to the *bhava* positions which they (these *bhavas*) bear from the house occupied by that planet at birth; in the *bhavas* with less number of *bindus* the transit of the said planet causes adverse results (to the native and to the Karaka presented by the planet).

**Note** : In the Standard Horoscope the Sun's representing the father) Ashtakavarga contains 6 *bindus* in the 7th *bhava* from him. When he passes through that *bhava* beneficial results connected with the 7th *bhava* will be experienced by the father.

Again, the 2nd *bhava* from the Sun contains 2 bindus. The father, therefore, will experience evil results pertaining to that *bhava* such as loss of money, family troubles, etc., during the transit of the Sun.

निक्षिप्याष्टकवर्गं मेषादिचतुर्दशकोणराशिगतम् ।

दिक्ष्वेकीकृत्यफलं प्रागादिष्वधिकताल्पते ज्ञेये ।।४०।।

*Sloka 40* - After preparing the Ashtakavarga (of any planet) add up the bindus in Mesha, Simha and Dhanus. This represents the East. Similarly the total of bindus in Virshabha, Kanya and Makara represents the South; Mithuna, Tula and Kumbha the West and Karaka, Vrischika and Meena the North. That cardinal direction represented by the highest number of bindus amongst the four totals is very auspicious and that which has the least is inauspicious.

निक्षिप्तेऽष्टकवर्गे मेषादिषु भूमिचक्रसंस्थेषु ।

यत्राक्षाल्पाधिकता तत्राशुभमपि शुभं च विज्ञेयम् ।।४१।।

*Sloka 41* - After preparing the Ashtakavarga of any planet find out which *bhava* contains more bindus; the direction denoted by that *bhava* according to Sthirachakra (स्थिरचक्र) is auspicious and vice versa.

*Notes* : Cardinal directions represented by the rasis :

The Rasichakra, i.e., Zodiac is designated as Chara (movable) and Sthira (fixed).

I. In the movable Zodiac the rising sign always represents the East, the 7th house the West, the 10th house the South and the 4th house the North.

II. In the fixed Zodiac there are following two methods of reckoning directions :

(I) The system applied by Varahamihira in Brihat-jataka (Ch. I. Sloka 11), viz, Mesha trine the East; Vrishbha trine the South; Mithuna trine the West and Karka trine the North. These directions are used when things of a general nature are considered.

(2) The system given in Prasnamarga :-

ऐन्द्रां मेषवृषावग्निकोणे मिथुनभं स्थितम् ।  
 याम्यां कर्कटसिंहौ स्तो नैर्ऋत्यां दिशि कन्यका ॥  
 वारुण्यां तु तुलाकीटौ वायुकोणे धनुस्थितिः ।  
 सौम्यां मृगघटौ स्यातामैशान्यां दिशि मीनभम् ॥  
 भूमिचक्रमिति प्रोक्तं विष्वग्दैवविदः स्थितम् ।

The signs Mesha and Vrishbha represent the East, Mithuna the South-East, Karka and Simha the South, Kanya the South-West, Tula and Vrichika the West, Dhanus the North-West, Makara and Kumbha the North and Meena the North-East. This is the same as the Chakra represented by the South Indian type of putting the horoscope (see page 11).

This system of reckoning directions is generally used for things of a permanent nature such as one's permanent property, lands, etc., for consideration of directions in one's own house, compound, locality (such as village or town) or completion of any undertaking of a long standing or permanent nature (e.g., Chap. XIII Verse 2 and 3)

आभ्यामपि प्रकारभ्यां दिग्विभागोऽधिकाक्षयुक् ।

ज्ञेयः सोऽतिशुभोऽत्याक्षस्तथैवात्यशुभप्रदः ॥४२॥

*Sloka 42* - Find out the cardinal directions by these two methods; their use should be made according to the nature of the matters under the consideration the direction represented by the greater number of *bindus* is auspicious and one with less *bindus* is inauspicious.

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## CHAPTER V

### PRASTARASHTAKAVARGA AND SARVACHANCHACHAKRA

आलिख्य चक्रं नवपूर्वरिखा याम्योत्तरस्था दश च त्रिरेखाः ।  
प्रस्तारकं पष्णवतिप्रकोष्ठं पङ्क्त्यष्टकं चाष्टकवर्गजं स्यात् ॥ ११ ॥  
होराशशीबोधनशुक्रसूर्यभौमामरेन्द्रार्चितभानुपुत्राः ।  
याम्यादिपङ्क्त्यष्टकराशिनाथाः क्रमेण तद्भिन्दुफलप्रदाः स्युः ॥ १२ ॥

*Slokas 1-2* - Draw a diagram with nine horizontal parallel lines from the East to the West at equal intervals. Similarly draw thirteen vertical parallel lines from the North to South. This gives 96 squares in eight rows exhibiting the Prastara form of Bhinnashtakavarga.

The Lagna, the Moon Mercury, Venus, the Sun, Mars, Jupiter and Saturn in their order are the lords of the 8 Kakshyas of a bhava from the South to the North. These planets produce good or bad results when transiting Kakshyas having *bindus* or without *bindus*.

*Notes* : The Kakshya lords are mentioned in the order of their others round the Zodiac. Cf. Jataka-parljata, Chap. II verse 71, 1st line :-

भानामवस्थानगताः क्रमेण मन्दार्यभौमार्कसितज्ञचन्द्राः ।

Draw the Prastarashtakavarga (प्रस्ताराष्टकवर्ग) table and set therein the *bindus* for the Sun's Ashtakavarga in the Standard Horoscope. Prastarashtakavarga is a spread-over or a detailed Bhinnashtakavarga.

The auspicious places from the Sun are marked with *bindus* in the Sun's row beginning with the bhava occupied by him, i.e., from Kanya. The auspicious places from Saturn are marked with *bindus* against Saturn's row beginning from Makara which he occupies. In this manner the remaining auspicious places are marked with *bindus* in their respective rows.

## फलदीपिका :-

राश्यष्टभागप्रथमांशकाले शनिर्द्वितीये तु गुरुः फलाय ।  
कक्षाक्रमेणैवमिहान्त्यभागकाले विलग्नं फलदं प्रदिष्टम् ॥

## आचारसंग्रह :-

राश्यष्टांशकनायकाः शनिगुरुक्षमापुत्रभास्वभृदु-  
ग्लौपुत्रामृतश्मयो निगदिताः प्रागलग्नभं च क्रमात् ॥

## सारावल :-

तिर्यग्विश्वोर्ध्वनन्दं गिरिगिरिशपदं न्यस्य चक्रं तदूर्ध्वं  
मेषाद्या राशयः स्युर्ग्रहगणसहिताः शिष्टमिष्टस्य सह्य ।  
तस्याधः सौरिमुख्यं ग्रहगणमुदयं चापि कक्ष्याक्रमेण  
न्यस्याधः स्वीयचक्रे स्वपदसहितभाक् स्वाष्टके बिन्दुरेखाः ॥

## जातकादेशमार्ग :-

रेखास्तिर्यङ् नवोर्ध्वं लिखतु लयमिताः पङ्क्तयस्तिर्यगष्टौ  
कक्ष्याः स्युर्द्वादशायाः क्रियमुखभवनान्यष्टधा खण्डितानि ।  
मन्देङ्कारार्कशुक्रेन्दुजशशिवपुषां तासु कक्ष्यासु तैस्तै-  
र्विक्रैस्तत्तत्स्थितर्क्षान्यसतु फलमिति प्रस्तरेदष्टवर्गम् ॥

## The Sun's Prastarashtakavarga

Bhavas represent ed by rasis :	सू बु 6	चं शु गु 7	8	9	श 10	11	12	1	2	ल 3	4	मं 5
Sat	0	0	0		0	0		0			0	0
Jupt.						0	0			0		0
Mars	0		0			0	0	0	0	0		0
Sun	0	0		0			0	0	0	0	0	
Venus	0						0	0				
Merc.			0		0	0			0	0	0	0
Moon				0			0				0	0
Lagna	0		0				0	0	0			0
Total bindus	5	2	4	2	2	4	6	5	4	4	4	6



शनिगुरुकुजरविशुक्रक्षणदाकरपुत्राचन्द्रलग्नानाम् ।  
शुक्लाक्ष्यष्टासु क्रमेण राशेर्गतानि भागेषु ॥

शम्भुहोराप्रकाश :-

नव रेखा लिखेत्प्राच्यास्तिर्यग्रेखास्त्रयोदश ।  
षण्णवत्येव कोष्ठानि चक्रं भिन्नाष्टकं पुनः ॥  
रविमन्दगुरूणां च शुक्रभौमबुधस्य च ।  
शीतांशुलग्नयोश्चैव गोचराष्टकवर्गके ॥  
आदित्यस्थितराशेश्च तमारम्याष्टकोष्ठ के ।  
आदित्यादिग्रहाणां च सप्तानां लग्नकस्य च ॥  
तत्तद्वाक्योक्तबिन्दूश्च प्रसार्य च वदेत्फलम् ।  
पश्चिमादिषु कोष्ठेषु प्रागाद्यन्तेषु चैव हि ॥  
दक्षिणाद्युत्तरांतश्च मार्तण्डाद्यष्टके फले ।  
एवं चंद्रस्य राशिं च समारम्याष्टकोष्ठके ॥  
तत्तद्वाशिफलं चैव वदेदष्टकवर्गके ।  
एवं द्वादशराशीनां ग्रहस्थितिवशाब्दुघः ॥  
यदग्रहस्य तु यद्भावे फलं ज्ञेयं यथा तथा ।  
तत्तद्वाशीन् समारभ्य तदग्रहाद्यष्टकस्य च ॥  
वाक्योक्तबिन्दून् प्रस्तार्य फलं ज्ञात्वा वदेद्बुधः ।  
बिन्दुहीने तु दुःखादीन् विषशस्त्रादिवाक्यतः ॥  
फलाधिक्ये तु कोष्ठे तु पञ्चमाधिक्यवाक्यतः ।  
शत्रुनीचगृहं त्यक्त्वा व्ययषष्ठाष्टमं तथा ॥  
पापानामुपचयं ज्ञात्वा शुभानां षट्त्रिकास्तथा ।  
ज्ञात्वैवं बिन्दुरेखां च वदेदेवं फलं बुधः ॥

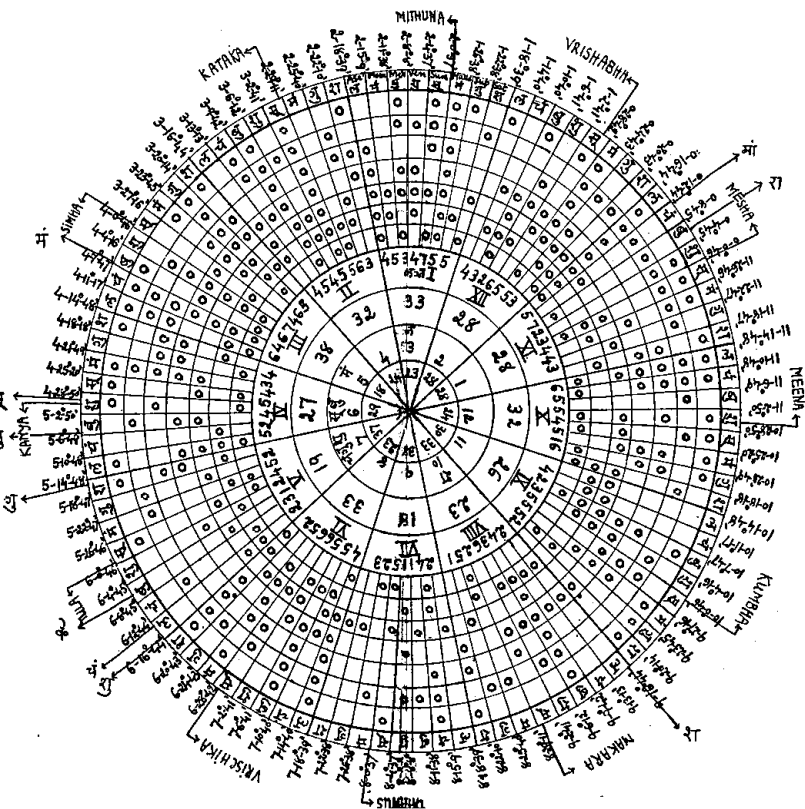
Notes : Parasarahora, Shambhu-horaprakasha and Manasagari give a different order for Kakshya lords. The order followed by them is as follows :- The Sun, Saturn, Jupiter, Venus, Mars, Mercury, the Moon, and the Lagna.

कर्तुः स्वजन्मसमयावसथग्रहाणां कृत्वाष्टवर्गकथिताक्षविधानमत्र ।

बह्वक्षयोगवशतः शुभराशिमासभावग्रहस्थितिषु कर्मशुभं विदध्यात् ॥ ३ ॥

Sloka 3 - Prepare the Ashtakavargas of all the planets from their positions at the time of birth as per rules laid down. When planets

# SARVACHANCHAKRA



in their transits are in a rasi (or when that rasi is rising), month (period of the Sun's transit), bhava, etc., which contain the greatest number of *bindus* (in their individual Ashtakavargas) will prove auspicious.

बिन्दौ स्थिते तत्फलसिद्धिकालविनिर्णयाय प्रहितेऽष्टवर्गे ।

भान्यष्टधा तत्र विभज्य कक्षाक्रमेण तेषां फलमाहुरन्ये ।।४।।

*Sloka 4* - Others say that in order to ascertain the time of fruition of the effects of a bhava, in case it contains *bindus*, divide that bhava into 8 Kakshyas and find out which of them contain *bindus*. During the periods, the planet in question transits those Kakshyas (3°-45' each roughly) the effects take place.

*Notes* : In the Standard Horoscope there are 4 *bindus* in the Lagna (Mithuna) which is the 10th house from the Sun in his Ashtakavarga. It will be seen that these have been contributed by the Sun, Mars, Mercury and Jupiter while the remaining 3 planets and the Lagna have each contributed a rekha. Therefore the *bindus* are placed in their respective Kakshyas in the Lagna house.

When the Sun transits the Lagna bhava which is from 1°-18°-39' to 2°-18°-39', he will give benefic results only during the four periods of the Kakshya divisions of the bhava, viz :-

1st 1°-22°-38' to 1°-26°-38' (Jupiter's Kakshya)

2nd 1°-26°-38' to 2°-0°-37' (Mars' Kakshya)

3rd 2°-0°-37' to 2°-4°-37' (The Sun's Kakshya)

and lastly 2°-8°-8' to 2°-11°-38' (Mercury's Kakshya)

The remaining four Kakshyas will produce adverse results. The Sun will give good or bad results in all the remaining *bhavas* during his transit through Kakshyas having *bindus* or *rekhas*. Similarly the good and bad effects due to the transits of the remaining planets should be judged from their respective Prastarashtakavargas.

Kakshya divisions of a bhava :-

It is convenient to divide a bhava in the following way. Divide into 4 equal parts the difference in degrees from Arambhasandhi (आरम्भसंधि beginning) to Bhavamadhy (भावमध्य -

the middle part of that bhava) and similarly make 4 equal parts from Bhavamadhya to *Bhavasandhi* (i.e., end of the house). The reason is that by Bhavanmadhya, it is meant the exact middle of the bhava in the circle passing through that latitude, to which the ecliptic circle is collated. It is said that the Dashamabhavamadhya (दशमभावमध्य- cusp of the 10th house) is the highest point. Naturally, in a circular Zodiac points on either side of the cusp will be at a lower level.

## SARVACHANCHACHAKRA

(Refer the attached Chart) :-

The Sarvachanchachakra is a chart incorporating in it practically all the important details of the Ashtakavarga and the horoscope.

The biggest circle represents the map of the Zodiac. It is divided into 12 *bhavas* according to the method followed in India (Method of Porphyry-Jatakapaddhati of Sharipati). The Sandhis of the 12 *bhavas* are given in signs, degrees and minutes at their proper places. Every bhava has a cusp. The portion from *Bhavasandhi* of a particular bhava to the cusp of that house is divided into four equal parts. Similarly, the portion between the cusp and the end of the bhava is also divided into four equal parts. Thus a bhava is divided into eight parts known as Kakshyas. The beginning of the Kakshya is shown against it in signs, degrees and minutes. In the strip below the first (the biggest) circle the names of Kakshyalords are given in all the *bhavas* against the Kakshyas. In the Lagnabhava the English equivalents of the Kakshya lords are marked.

The positions of the planets are also indicated at their proper longitudes by arrows. This enables one to find out immediately the positions, in degrees and minutes, the Kakshyas, the *bhavas* and the Zodiacal rasis of all the planets at birth.

Below the second circle is the Sun's Ashtakavarga. The Sun's Pratarashtakavarga is given in a circular form as against the tabular one (refer page No.61). The *bindus* in the various *bhavas* are the same as shown in the tabular form. From the chart one can have a visual idea of the transit of the Sun and

the other planets through the various *bhavas* and their *Kakshyas* by which results can be judged on a collective basis.

Below the third circle is the Moon's *Prastarashtakavarga*.

Below the fourth circle is the Mars' *Prastarashtakavarga*.

Below the fifth circle is the Mercury's *Prastarashtakavarga*.

Below the sixth circle is the Jupiter's *Prastarashtakavarga*.

Below the seventh circle is the Venus' *Prastarashtakavarga*.

Below the eighth circle is the Saturn's *Prastarashtakavarga*.

The portion below the ninth circle represents the *Bhinashtakavarga* figures in each *bhava* of the Sun, the Moon, etc., in order and *bhava* number is marked in Roman numerals. the portion below the tenth circle represents the *Samudayashtakavarga* figure of the *bindus* in each *bhava*. The portion below the eleventh circle shows the *Chalita* or *Bhava-kundali* of the Standard Horoscope with planets therein. The portion below the twelfth circle, i.e., the smallest circle in the chart represents the *Samudayashtakavarga* figures of *rekhas* (malefic points) which is derived by deducting the *Samudayashtakavarga* figures of the *bindus* from 56 (total *Kakshyas* in a *bhava*)

This chart is important in the sense that it incorporates practically all the details of the *Ashtakavarga* such as *Prastara*, *Bhinna*, *Samudaya*, *Kakshyas*, etc., in one chart and is named as *Sarvachanchachakra* (सर्वचंचाचक्र). For predicting results, the (*Gochara*) transits of all the planets could be easily watched. Moreover it is very convenient to find out the *bhava* positions of all the planets in transit from their original positions, from the *Lagna* or from one another from this chart. In short it is the best form of presenting the horoscope fitted to the *Zodiac* in a circular form.

*This Chakra can be prepared from the Sayana positions also and the effects of the transits of the planets can be studied therefrom. For other purposes like Trikona and Ekadhipatya reduction, etc., the Nirayana positions should be considered.*

Average time taken by planets to transit a Kakshya of 3°-45'.

The Sun	—	$3\frac{3}{4}$ days;	Mars	—	5 days;
The Moon	—	$6\frac{3}{4}$ hrs.;	Mercury	—	$2\frac{1}{2}$ days
Jupiter	—	$1\frac{1}{2}$ months;	Saturn	—	$3\frac{3}{4}$ months
Venus	—	3 days;	Rahu (Ketu)	—	$2\frac{1}{4}$ months

सबिन्दुगः सर्वफलप्रदः स्यादबिन्दुको यद्यफलप्रदाता ।

अरातिनीचास्तगतो नभोगः सबिन्दुकोऽपि प्रविलापकर्ता ।।५।।

*Sloka 5* When a planet passes through a Kakshya which has a *bindu* in his ashtakavarga (in any bhava) he produces beneficial effects: if he is passing through a Kakshya void of a bindu, there is no benefit. But, if at the time of passing through a Kakshya having a bindu, the planet is in his debilitation, inimical house or in combust, he causes great sorrow.

मानसागरी :-

रेखास्थाने तु सम्प्राप्ते यदा पापशुभग्रहाः\* ।

शुभास्ते च विजानीयाद् बिन्दुस्थाने च दुःखदाः ।।

अर्केऽन्दुगुरवः शुक्रः क्रमादन्ये बलक्रमात् ।

भवन्ति स्थानदाः खेटाश्चत्वारश्च यदैकदा ।।६।।

धनादीनां यथा लब्धिः पंच चेत्यूज्यतायुतः ।

आरोग्यं वल्ललाभश्च षट्सु पट्टस्य बन्धनम् ।।७।।

सप्त चेद्राज्यलाभः स्यादेवं करणदा यदि ।

घनहानिस्ततो व्याधिस्ततस्तु विपदादयः ।।८।।

सप्तभिर्मरणं प्रोक्तमक्षाभावे मृतिर्भवेत् ।

तत्र तिष्ठति चेत्येते त्वन्यस्मिन्यदि वा मतः ।।९।।

उच्चसंख्याधिका अंशाश्चंद्रस्य स्थानदाः परे ।

शुभाख्याः शुभदाः प्रोक्ता राशिनात्र क्रमात्फलम् ।।१०।।

*Slokas 6-10* The capacity of planets to give good or bad effects are according to their natural (Naisargika) strength, the order of which is the Sun, the Moon, Jupiter, Venus, Mars, Mercury and Saturn. When any four planets in transit occupy Kakshyas having *bindus* there is acquisition of wealth ; with any 5 planets honour, good health and gain of apparels; with any 6 planets coronation and with 7 planets occupying Kakshyas having *bindus* acquisition of kingdom.

Similarly, when any four planets in transit occupy Kakshyas having no *bindus* there is loss of wealth; with any 5 planets sickness; with any 6 planets all sorts of misfortunes and with 7 planets possible death. Death is a certainty if in the above case, one of the planets occupies a bhava which in his Ashtakavarga contains no bindu at all. Any other planet in that bhava may not cause death, but brings some calamity equivalent to death.

When more than 3 planets are in Kakshyas having *bindus* they prove auspicious and give good results according to the nature of the *bhavas* and the rasis occupied by them.

*Notes:* The maximum effect, out of the 35 types of 4 planets in Kakshyas having *bindus*, will be that of the Sun, the Moon, Jupiter and Venus and next in order that of the Sun, the Moon, Jupiter and Mars, etc., etc.

शून्यो राशिरनिष्ट एव सकलः साष्टाक्ष इष्टस्तथा

सप्ताक्षोऽपि यदक्षमत्रपतितं नो तस्य कक्ष्या शुभा ।

एकाक्षोऽपि यदक्षमत्रपतितं कक्ष्या तदीया शुभा

न्यायः सर्वगृहेष्वयं विवरणे प्रोक्तोऽथ सोऽप्युच्यते । ११ ।।

*Sloka 11* — Planets passing through houses having no *bindus* are inauspicious for the entire period of the transit, and when passing through houses having 8 *bindus* the entire period of transit produces good results. When there are 7 *bindus* and 1 *rekha*, find out which planet has contributed the *rekha*. When that planet (whose Ashtakavarga is under consideration) transits this Kakshya, he produces evil effects.

Similarly, if there is only 1 bindu and 7 rekhas in a *bhava*, the Kakshya represented by the planet giving the bindu alone is productive of good results when transit of that planet (whose Ashtakavarga is considered) takes place. This is the rule to be followed for all the other *bhavas*. Another method of consideration given in the Vivarana commentary is mentioned in the succeeding verses.

भानोरष्टकवर्गकेऽक्षयुतदंत्यंशस्थितेऽर्के शुभं

येषां कारक एष तद्भवमदो धात्वादिजातं तथा ।

यद्भावेऽक्षमिदं खगाद्यदधिपो भानोश्च तद्भावनं

योज्यं प्रोक्तवदक्षदातृखगसंबन्धुभवं चाखिलम् । १२ ।।

*Sloka 12* — In the Sun's Ashtakavarga, his transit through a Kakshya (in any *bhava*) where there is a bindu will produce good effects due to that as follows:-

1. corresponding to the Karakatva (representer) of the things mentioned for the Sun;
2. corresponding to the Moola (material) type of things in reckoning Dhatu (धातु), Moola (मूल) and Jiva (जीव);
3. according to the *bhava* position from the planet (in the natal chart) which has donated the bindu; and
4. according to the *bhava* position from the house occupied by the Sun at birth or according to the *bhava* occupied (from the Lagna) by the Sun at birth.

प्रश्नमार्ग :- (from Krishneeya)

चंद्रारोगसौरैर्घातुर्मूलं किलार्के शुक्राभ्याम् ।

जीवो जीवबुधभ्यो मेषाश्विन्यादि धात्वादि ।।

*Notes* : One should consider things of Dhatu nature i.e., elemental and primary things such as minerals, metals and other inanimate wealth through the Moon, Mars, Saturn and Rahu.

The Sun and Venus represent Moola nature of things such as roots, grains, seeds, trees, etc.



Jupiter and Mercury represent living beings (Jiva) namely human beings, animals, birds, insects, etc.

*Rasis*

Dhatu	Moola	Jiva
Mesha	Vrishabha	Mithuna
Kataka	Simha	Kanya
Tula	Vrischika	Dhanus
Makara	Kumbha	Meena

*Nakshatras*

Dhatu	Moola	Jiva
Aswini	Bharani	Krittika
Rohini	Mrigasiras	Ardra
Punarvasu	Pushya	Aslesha,
etc.,	etc.,	etc.

राशेः शून्यगजांशगे दिनपतौ सत्यर्ककक्ष्येशयोः  
 संबन्धुत्यमशोभनं च कथयेद्रीत्याखिलं प्रोक्तया ।  
 इन्द्राद्यष्टकवर्गकेऽशुभशुभं कक्ष्यादिनायात्मनोः  
 संयोज्योचितमीरयेदखिलमप्यर्काष्टवर्गोक्तवत् । १३ । ।

*Sloka 13* — When the Sun transits a Kakshya having no bindu (in his Ashtakavarga) all sorts of unfavourable things will happen according to (1) the Karakatva of things mentioned for the Sun; (2) Moola type of things; (3) the bhava position from the planet which has not donated a bindu in his Kakshya; and (4) the bhava in which the Sun stands from the Lagna.

Similary, the good and bad effects due to the transits of the Moon and other planets should be considered from their respective Prastarashtakavargas.

सूर्याद्येष्वपि वीर्यवत्सु सबले तत्प्राप्तकक्ष्याधिपे  
 कक्ष्येशात्मगुणोचितं शुभफलं निदेश्यमुत्कर्षवत् ।  
 स्वोच्चक्षोपचयात्मबन्धुगृहगश्चेदर्थदाता ग्रहः  
 पूर्णं तद्वदथाबलेऽन्यगृहगेऽपीषन्निकृष्टं लघु । १४ । ।

*Sloka 14* — When considering the Gochara effect of a planet, if the planet and the lord of the Kakshya which he is transiting

are both powerful, then the good effects according to the nature of the planet and the Kakshya lord will occur in abundance. If the planet is in his exaltation, in own house, friendly house or in an Upachaya (उपचय) house, the effects will be complete. If the planet concerned is weak and is in debilitation, in inimical house or in an Anupachaya (अनुपचय) house, the effects will be very little. (This is explained in detail in the next verse by an example).

द्रव्यं रूपप्रधानं खलु दिवसकृतः स्पर्शवद्भानुसूनोः

कक्ष्यायां सूर्यसूनोः स्थितवतितरणौ तद्वयोवीर्यवत्त्वे ।

सुस्पर्शं दर्शनीयं यदिह तु लभते पट्टवस्त्रादिकं तद्-

दौर्बल्ये कंबलाप्तिः फलमिति सकलेष्वष्टवर्गेषु योज्यं । १५ ।

*Sloka 15* — The Sun's representative things are to the nature appealing to the eye and shape, and for Saturn that which appeals to the touch (soft or rough). When the Sun transits a Kakshya of Saturn in any bhava (having a bindu) and is auspicious, and if the donor (Saturn) and the Sun are both strong silk clothes which are beautiful in appearance and soft to the touch will be obtained. If both are weak clothes ugly and coarse to the touch like black woollen rugs, etc., will be obtained.

In this manner, all things must be taken into consideration in each planet's Ashtakavarga (for transit results).

फलयोजनदृष्टान्तः पद्येनानेन दर्शितस्तदनु ।

सूर्यादीनामष्टकवर्गफलं पृथक् पृथक् च वक्ष्यामि । १६ ।

*Sloka 16* — Having explained the combined effects of a planet and the lord of the Kakshya through which he transits by an example the separate individual effects of each planet are enumerated (in the following seven chapters).

















































































































































































































































































































































































*bhava*. When a planet transits a Kakshya, he produces one and only one type of result, which is according to the *bhava* position he occupies from the position (at birth) of the lord of the Kakshya transitted. The results are good or bad according to the presence or absence of a *bindu* in that Kakshya in the Ashtakavarga of the transitting planet.

In the Standard Horoscope when the Sun transits the Lagna *bhava*, (i.e., 1-18°-39' to 2°-18°-39') he produces 8 types of results, good or bad, because he at that time transits the 6th *bhava* from Radical Saturn (bad); 9th *bhava* from Radical Jupiter (good); 11th *bhava* from Mars (good); 10 *bhava* from his radical position (good); 9th from Venus (bad); 10th from Mercury (good); 9th from the Moon (bad) and the 1st *bhava* from the Lagna (bad).

While transitting the 1st Kakshya from 1°-18-39' to 1°-22°-38' (in about 4 days) he is in the Kakshya of Saturn. He is in the 6th house from the Radical Saturn and as there is no *bindu* in the Sun's Ashtakavarga in that Kakshya, the result of the transit is unhappiness. (Ref. Verse 24).

The Sun, while transitting the 2nd Kakshya from 1°-22-38' to 1°-26°-38', is in the Kakshya of Jupiter. He is in the 9th house from the Radical Jupiter and as it contains a *bindu* in the Sun's Ashtakavarga, the results are attainment of wealth, Dharma (duty) and success. (Ref. verse 19).

Similarly, from 2°-15°-9' to 2°-18°-39', he is in the Lagna Kakshya. He is in the 1st house from the Lagna and as it contains no *bindu* the results are loss of honour, vehicle and friends. (Ref. verse 26).

In this manner the transit results of all the planets should be interpreted, taking into account the Ashtakavarga of the transitting planet and his relative positions from the radical planets and the Lagna when passing through their respective Kakshyas.

The great acharyas give primary importance to the results of the transits of the planets, with reference to the Radical Moon only.

जन्मेदुयुक्तभात्सूर्ये प्रथमस्थानगे तथा ।।४।।

शोकमार्गश्चमौ दैन्यं हृद्रोगोऽरिविदारणा ।

बहुव्ययश्चमोद्वेगो द्वितीयेऽथ तृतीयगे ।।५।।

स्थानमानार्थधर्माप्तिः प्रीतिश्चानुसुखं भवेत् ।  
 सुखे रक्तविकारः स्याज्ज्वरो रोगस्तथैव च ।।६।।  
 पंचमे बंधुसुतयोः शोको राजभयं तथा ।  
 शत्रुनाशः सुखं प्रीतिरारोग्यं च रिपुस्थिते ।।७।।  
 द्यूने जरासृग्विकाराक्षेमाजीर्णे व्यथाष्टमे ।  
 स्त्रीपुत्रदुःखभिर्व्याधिर्बधुक्षय उपद्रवः ।।८।।  
 धर्मे दैन्यं स्थितेर्हानिर्विवादो शोक एव च ।  
 दशमे स्वर्णवस्त्राप्तिर्भूलाभो वा नृणां भवेत् ।।९।।  
 लाभे मिष्टान्नमारोग्यं स्थानं चित्तसुखं यशः ।  
 हानिः स्यात्कर्मफलयोर्व्ययस्थानं समागते ।।१०।।

*Slokas 4-10—(B) Beginning with the house occupied by the Moon in the natal chart; (1) sorrow, fatigue in travel, poverty (Pitible condition), heart affliction, presecution by enemies; (2) heavy expense, exertion, anxiety; (3) attainment of position, honour, wealth and Dharma (duty), affection and consequent happiness; (4) impurity of blood, fever; (5) distress from relatives and children; apprehension from King; (6) destruction of enemies, happiness, affection, good health; (7) weakness due to blood impurity, uneasiness, indigestion, agony; (8) sickness to wife and children, ailment, loss of relations, trouble; (9) pitiable condition, loss of position, sorrow in debate (due to defeat, etc.); (10) acquisition of gold and apparels or gain of land; (11) sweetmeats, good health, position, mental happiness, fame; (12) loss of fruits of labour.*

**फलदीपिका :--**

जन्मन्यायासदाता क्षपयति विभवान् क्रोधरोगाध्वदाता ।  
 चित्तभ्रंशं द्वितीये दिशति न सुखदो वञ्चनामाग्रहं च ।  
 स्थानप्राप्तिं तृतीये धननिचयमुदाकल्यकृच्चारिहन्ता ।  
 रोगान् दत्ते चतुर्थे जनयति च मुहुः स्रग्धराभोगविघ्नम् ।  
 चित्तक्षोभं सुतस्यो वितरति बहुशो रोगमोहादिदाता ।  
 षष्ठेऽर्को हन्ति रोगान् क्षपयति च रिपूञ्जोकमोहान्प्रमार्ष्टि ।



अध्वानं सप्तमस्थो जठरगुदभयं दैन्यभावं च तस्मै  
 रुक्त्रासावष्टमस्थः कलयति कलहं राजभीति च तापम् ।।  
 आपदैर्न्यं तपसि विरहं चित्तचेष्टानिरोधं  
 प्राप्नोत्युग्रां दशमगृहगे कर्मसिद्धिं दिनेशे ।  
 स्थानं मानं विभवमपि चैकादशे रोगनाशं  
 क्लेशं वित्तक्षयमपि सुहृद्वैरमन्त्ये ज्वरं च ।।

जन्मभौमाद्यभात्सूर्यः प्रथमेऽर्थाप्तिसंपदौ ।  
 धनाप्तिः स्वे तृतीये तु प्रमादाशक्तिभागिते ।।११।।  
 तुर्ये कांतिबलारोग्यं धीस्थे रुक्कोप आत्मजात् ।  
 षष्ठे रुग्धून आरोग्यमरिनाशावथाष्टमे ।।१२।।  
 धर्मेऽघहानिः स्थानाप्तिः फलप्राप्तिस्तु कर्मगे ।  
 लाभे भार्यासुखं कांतिर्व्यये दुःखपरिश्रमौ ।।१३।।

*Slokas 11-13—(C) Beginning with the house occupied by Mars in the natal chart; (1) income of wealth and prosperity; (2) inflow of money; (3) loss of prowess due to carelessness; (4) brightness, strength, good health; (5) sickness, anger through children; (6) sickness; (7) good health; (8) destruction of enemies; (9) sinlessness; (10) attainment of position and desired effects; (11) conjugal happiness, brightness; (12) grief, exertion.*

बुधाद्यभात्प्रथमगे मोहभंगरुजो रवौ ।  
 कलहः स्वे तृतीये तु स्थानार्थौ प्रकृतिर्भवेत् ।।१४।।  
 मार्गश्रमोऽरिभीस्तुर्ये धीस्थे सौभाग्यमंगले ।  
 मानार्थाप्ती अरौ द्यूने स्त्र्युद्वेगो विकला च वाक् ।।१५।।  
 छिद्रे रुद्धं नवमे ज्ञानं खस्थे श्रेष्ठजनस्तुतिः ।  
 लाभे स्थानार्थसौभाग्यलब्धयः स्युर्व्ययस्थता ।।१६।।

*Slokas 14-16—(D) Beginning with the house occupied by Mercury in the natal chart; (1) frustration of ambition, stickness; (2) quarrel; (3) interested in getting position and wealth; (4) fatigue in journey, threat from enemies; (5) good fortune, blessedness; (6) gain*

of honour and riches; (7) agitation by women, imperfection in speech; (8) sickness; (9) knowledge (learning); (10) praise from virtuous (elite) persons; (11) and (12) obtaining position, riches and good fortune.

जीवाद्यभात्प्रथमगे सूर्ये चित्तभ्रमा सुखे ।

स्वहानिः स्वे तृतीये तु धनस्थानमनःक्षयः ।।१७।।

चतुर्थगे बंधुनिंदं सुखं मानघने सुते ।

षष्ठेऽरिखक्षमे द्यूने मोहहानिपथिश्रमाः ।।१८।।

रुद्रेषाध्वश्रमा छिद्रे धर्मार्थाप्तिंजयाः शुभे ।

खे स्थानहानिर्लाभेऽर्थसुखे रिःफेऽपमानता ।।१९।।

Slokas 17-19—(E) Beginning with the house occupied by Jupiter in the natal chart; (1) mental delusion, unhappiness; (2) loss of wealth ; (3) loss of wealth and position, weakness of mind, ; (4) contempt from relations; (5) happiness, honour, riches; (6) mitigation of enemy persecution and sickness; (7) disillusionment, loss, exertion during travel (8) sickness, rancour, exertion during travel; (9) attainment of wealth, Dharma (duty) and success; (10) loss of position; (11) riches, happiness; (12) dishonour.

प्रथमेऽर्के सिताद्यक्षाद्रोगदैर्न्यपथिश्रमाः ।

द्वितीयेऽर्थवधूहानिस्तृतीये कलहः स्त्रिया ।।२०।।

तुर्ये बंधुविकारः स्याद्धीस्थे यक्ष्माऽरिवर्द्धनम् ।

षष्ठेऽरिहानि स्थानाप्तिद्यूने कांतिवधूसुखम् ।।२१।।

छिद्रगः कष्टमसुखं धर्मे क्रोधोपछद्रता ।

हानिः खे यशसो लाभे मानधर्माप्तिरत्यगे ।।२२।।

Slokas 20-22—(E) Beginning with the house occupied by Venus in the natal chart; (1) sickness, pitiable condition, exertion during travel; (2) loss of wealth, injury to wife; (3) quarrel with women; (4) indifference of relation; (5) Asthmatic trouble, increase of enemecs; (6) loss of enemies, attainment of position; (7) brightness, conjugal happiness; (8) trouble, unhappiness; (9) anger,

cheating; (10) and (11) loss of fame; (12) attainment of honour and Dharma.

मंदाद्यभात्प्रथमगे कीर्तिलाभौ दिवाकरे ।

पुष्टिः कीर्तिश्च धनगे तृतीयेऽर्थयशःक्षयः ॥२३॥

कुलप्रसिद्धः सुखगे कुलोद्वेगः सुतस्थिते ।

असुखं रिपुगे द्यूने बहुमानान्नलंभनम् ॥२४॥

छिद्रे शत्रुक्षयः प्रीतिः स्थानाप्तिः स्वं च धर्ममे ।

दशमे शुभचेष्टत्वं धनं लाभे व्यये रुजः ॥२५॥

*Slokas 23-25*—(G) Beginning with the house occupied by Saturn in the natal chart; (1) fame, gain; (2) prosperity, fame; (3) loss of wealth and reputation; (4) renowned in the family; (5) troubles in the family; (6) unhappiness; (7) attainment of great respect and food; (8) loss of enemies; affection; (9) attainment of position and riches; (10) inclined to do good things; (11) riches; (12) sickness.

लग्नभात्प्रथमेऽर्केऽत्र मानयानसुहृत्क्षयाः ।

हानिः स्वे सहजे लाभः सुखेष्टाप्तिरिपुक्षयाः ॥२६॥

सुखे [वर] स्त्र (स्त्री) भोगाप्तिर्घीस्येऽध्वकलहश्रमाः ।

कीर्तिः षष्ठेरिदुःशाशः क्रोधोऽध्वा चौरभीद्यूने ॥२७॥

छिद्रेऽस्त्रारिज्वरार्तिः स्याद्धर्मेऽवज्ञाप्त्याद्यव्ययाः ।

खायस्ये गोऽर्थभूलाभो व्यये मिथ्याश्रमः सुखम् ॥२८॥

*Slokas 26-27*—(H) Beginning with the Lagna in the natal chart; (1) loss of honour, vehicle and friends ; (2) loss; (3) gain, happiness through attainment of desired ends, loss of enemies; (4) marital happiness; (5) unnecessary travel, quarrel, exertion; (6) fame, loss of sickness and enemies; (7) anger, fear of theft in journey; (8) distress due to weapons, enemy of fever; (9) contempt, immediate expense of acquired money; (10) and (11) gain of cattle, wealth and land; (12) unnecessary exertion, happiness.

## चन्द्राष्टकवर्ग

सूर्याधिष्ठितभाच्चंद्रे प्रथमे देहपीडनम् ।

स्वगेऽध्वरूक् तृतीये तु जयारोग्यमनः सुखम् ॥२९॥

ज्वरः स्त्रीबंधुभिर्बधौ वैरर्द्धिकलहो सुते ।

जयहर्षौ रिपौ द्यूने धनलाभौ प्रसूकुलात् ॥३०॥

*Slokas 29 - 30*—The effects produced by the transit of the Moon through the various *bhavas* are as follows :—

(A) Beginning with the house occupied by the Sun in the natal chart; (1) bodily afflictions; (2) sickness due to travel; (3) success, good health, contentment; (4) sickness to wife and relations; (5) increase of enemies, quarrels; (6) success, joy; (7) gain of riches through live-stock; [(8) good; (9) bad; (10) good; (11) good; (12) bad]

*Notes* : Verses relating to results from the 8th to the 12th house, missing in the manuscripts.

प्रथमेऽब्जाद्यभाच्चंद्रे स्त्रीगंधान्नादिभोगिता ।

मित्राप्तिश्चाथ धनगे स्यादायासो बहुव्ययः ॥३१॥

हिरण्यवस्त्रलाभः स्यात्सुखं चापि तृतीयगे ।

सुखे स्वबंधुपीडा स्याद्दुःखमर्थक्षयस्तथा ॥३२॥

पंचमेऽर्यक्षयोऽजीर्णं रोगो मार्गश्रमो भवेत् ।

षष्ठेऽरिष्य ओराग्यं धनलाभः सुखं तथा ॥३३॥

द्यूनेऽर्थशय्याहेमाप्तिः स्त्रीसुखं बंधुसंगमः ।

अष्टमे रोगचिंता स्यात्कलहोऽत्र विनाशनम् ॥३४॥

नवमे मानभंगः स्याद्धनहानिरतिव्ययः ।

दशमे बहुमानेष्टफलप्राप्तिर्मनःसुखम् ॥३४॥

लाभे स्निग्धजनार्थान्नशय्या स्वस्थानलंभनम् ॥

द्वादशे दैन्यमालस्यमिष्टचेष्टाविनाशनम् ॥३६॥

*Slokas 31-36*—(B) Beginning with the house occupied by her in the natal chart; (1) enjoyment of woman, perfumes and good food, getting new friends; (2) fatigue, heavy expenses; (3) gain of gold and apparels, happiness; (4) trouble from relations, sorrow, loss of wealth; (5) loss of wealth, indigestion, disease, fatigue in travel; (6) decrease of enemies; good health, gain of riches and happiness; (7) getting wealth, bed-requisites (शय्या) and gold, marital happiness, re-union with relations; (8) worry over disease, quarrel and general loss of all; (9) loss of honour and riches, heavy expense; (10) great respect, attainment of desired ends, mental happiness; (11) acquisition of affectionate friends, wealth, food, bed, one's own status in society; (12) pitiable condition, idleness, state of being disagreeable.

फलदीपिका :--

क्रमेण भाग्योदयमर्थहानिं जयं भयं शोकमरोगतां च ।

सुखान्यनिष्टं गदमिष्टसिद्धिं मोदं व्ययं च प्रददाति चन्द्रः ।।

रोगाध्वाप्तिसुहृद्भेदाः प्रथमेऽब्जे कुजाद्यभात् ।

शक्तिः स्वगे तृतीये तु संवादैश्र्वर्यभोगिता ।।३७।।

सुखस्थानगते रोग उद्वेगश्राप्यसूयनम् ।

आज्ञासिद्धिः कुलोत्साह आरोग्यं च सुतस्थिते ।।३८।।

रिपुस्थानगते सौख्यं शत्रुपक्षविनाशनम् ।

द्यूने रक्तव्रणछिद्रे रोगाध्वश्रमबंधने ।।३९।।

धर्मे कांतिसमृद्धिश्च कांतिराज्ञा च कर्मगे ।

यशोऽर्थलाभौ लाभस्थे द्रव्यहानिर्व्ययस्थिते ।।४०।।

*Slokas 37-40*—(C) Beginning with the house occupied by Mars in the natal chart; (1) sickness in journey, dissensions among friends; (2) prowess; (3) recipient of honour in debate; (4) disease, anxiety and jealousy; (5) expectation of command, great activity in the family and good health; (6) happiness, loss of enemies; (7) bleeding wounds; (8) disease, exertion in journey, confinement; (9) increase of brightness and general prosperity; (10)

brightness, command; (11) fame, gain of wealth; (12) loss of money.

ज्ञाद्यभात्प्रथमे चन्द्रे विद्यामानकुलोत्सवाः ।

धनगे धनहानिः स्यात्ख्यातिः कांतिस्तृतीयगे ॥४१॥

सुखे सुवाक्यधर्मार्था धीस्थे दुःश्रुत्यानिगद्यते (१)

खलात्पराभवः षष्ठे प्रज्ञाचित्त [सुखं] द्यूने ॥४२॥

स्थानार्थलाभौ छिद्रस्थे धर्मे दुर्मार्गवर्तनम् ।

सुवाग्धीकर्मासिद्धिः खे महीलाभोऽस्वता व्यये ॥४३॥

*Slokas 41-43—(D) Beginning with the house occupied by Mercury in the natal chart; (1) learning, honour, rejoicings in the family; (2) loss of money, (3) fame and brightness; (4) sweet speech of morals and good purpose; (5) escape from evil reputation; (6) humiliation through a wicked man; (7) mental happiness, knowledge; (8) gain of position and wealth; (9) inclined to bad ways; (10) sweet speech, intelligence, achievement of the ends (11) gain through lands; (12) dependence.*

जीवाद्यभात्प्रथमगे मानसिद्धिर्धनं विधौ ।

भार्यामित्रेणवैरं स्वे मानार्थविलयोऽनुजे ॥४४॥

सुखे स्त्रीसुखविद्यार्था धीस्थे स्थानक्षयोऽरिभिः ।

रक् षष्ठे स्त्रीसुखं वस्त्रं द्यूने छिद्रे धनं बलम् ॥४५॥

बन्धुद्रोहापकीर्तिः स्याद्धर्मे कर्मण्यरिक्षयः ।

लाभेऽन्नसौख्यं यानाप्तिर्व्यये रोगक्षयो धनम् ॥४६॥

*Slokas 14-46—(E) Beginning with the house occupied by Jupiter in the natal chart; (1) achievement of honour, wealth; (2) animosity with wife's friends, (3) loss of self-respect and wealth; (4) conjugal happiness; learning, welth; (5) loss of position through enemies; (6) sickness; (7) conjugal happiness, apparels; (8) riches, strength; (9) mischief from relations, dishonour; (10) loss of enemies; (11) good meals, acquisition of conveyance; (12) abatement of disease, (getting) riches.*

*Notes :* The results mentioned for the 2nd and 12th houses are according to Brihat-jataka.

व्याकुल्यं स्त्रीकलहः स्यात् प्रथमेऽब्जे सिताद्यभात् ।  
 भूषापहारो धनगे गोवस्त्राप्तिजयोऽनुजे ।।४७।।  
 पण्यलाभः सुखेऽन्नं च मानाप्तिः ख्यातिरात्मजे ।  
 षष्ठे रोगो विरोधश्च स्त्रीवस्त्रार्थाप्तिरस्तगे ।।४८।।  
 रोगोऽष्टमे शुभे पूजा जयश्च दशमे धनम् ।  
 लाभे स्त्रीवस्त्रभूषाप्तिर्हर्षहानिर्व्ययस्थिते ।।४९।।

*Slokas 47-49—(F) Beginning with the house occupied by Venus in the natal chart; (1) distraction (anxiety), quarrel with women ; (2) loss of ornaments by forceful snatching; (3) obtaining cattle and apparels, success; (4) gain of money through trade; (5) acquisition of food, respect and fame; (6) disease, opposition; (7) obtaining women, apparels and wealth; (8) disease; (9) worship, success; (10) riches; (11) obtaining women, apparels and ornaments ; (12) loss of hilarity.*

बुभुक्षाश्मप्रहारश्च प्रथमेऽब्जे यमाद्यभात् ।  
 द्वितीये धनहानिः स्याद्धनकीर्तिस्तृतीयगे ।।५०।।  
 सुखे वातज्वरानर्थो धनं धीस्थे रिपौ धनम् ।  
 बलं चास्ते प्रजाहानिः पीडा मृत्युगे [गते विधौ] ।।५१।।  
 धर्मे घातो ज्वराजीर्णं दुःकार्याण्यथ स्वे श्रमाः ।  
 पशुभृत्यधनं लाभे खलवैरं व्ययस्थिते ।।५२।।

*Slokas 50-52—(G) Beginning with the house occupied by Saturn in the natal chart; (1) great hunger, injury due to stone; (2) loss of wealth; (3) fame through wealth; (4) misfortune, rheumatic fever, etc. ; (5) wealth; (6) wealth, strength; (7) loss of progeny; (8) trouble; (9) blow or bruise, fever, indigestion, evil deeds; (10) exertion; (11) gain of wealth through cattle and servants; (12) enmity of wicked people.*

लग्नभात्प्रथमे चन्द्रे ज्वराजीर्णवमिश्रमाः ।  
 मानार्थहानिरोगाः स्वे मानाज्ञार्थभुवोऽनुजे ।।५३।।  
 बंधुनाशः सुखे धीस्थे पुत्रोद्वेगोऽर्थसंक्षयः ।  
 षष्ठेरिनाश आरोग्य द्यूने मार्गोऽर्थाचिंतनम् ।।५४।।

छिद्रेऽध्वार्तिः सुहृददुःखं बुभुक्षाम्रत्रणज्वराः ।

पराभवो मार्गकष्टं लोभमोहौ च धर्मगे ॥५५॥

कर्मसिद्धः सुखं खस्ये स्त्रीमित्रान्नसुखं भवे ।

व्ययस्थिते भवेन्नृणां क्रियाक्लेशः फलक्षयः ॥५६॥

*Slokas 53-56—*(H) Beginning with the Lagna in the natal chart; (1) fever, indigestion, vomiting, etc. ; (2) loss of honour and wealth, diseases ; (3) becomes endowed with honour, command and riches; (4) loss of relations; (5) trouble to children, loss of wealth; (6) loss of enemies, good health; (7) worry over money in travel; (8) distress in journey, sorrow due to friends, hunger, wounds from weapons, fever; (9) humiliation, trouble in journey, greed, delusion ; (10) achievement of the ends, happiness; (11) Happiness from female friends, good food ; (12) suffering due to labour, futility of results.

भौमाष्टकवर्गः

सूर्याधिष्ठितभात्भौमे प्रथमेऽग्निभयं भवेत् ।

पितरूक् स्वे तृतीये तु हेमताम्रे रिपुक्षयः ॥५७॥

सुखेऽगरूक् सुते मानपुत्राप्ती रिपुगे जयः ।

आरोग्यं चास्तगेऽध्वातिरोगो छिद्रे विषव्यथा ॥५८॥

आज्ञानाशोऽरिभीर्घर्मे खेऽरिपीडानिवर्तनम् ।

लाभोऽरे स्थानमानाप्तिर्व्यये बुद्धिच्युतिर्व्यथा ॥५९॥

*Slokas 57-59—*The effects produced by the transit of Mars through the various *bhavas* are as follows :-

(A) Beginning with the house occupied by the Sun in the natal chart; (1) danger from fire ; (2) bilious troubles; (3) gain of gold and copper, loss of enemies; (4) ailments of body, ; (5) acquisition of honour and progeny ; (6) success, good health; (7) prolonged sickness after journey; (8) pain due to poison; (9) loss of command, fear from enemies; (10) relief from enemy persecution; (11) gain in position and honour; (12) loss of intellectual power, worry.



चन्द्राद्यभात्कुजे राजवाताग्नयहिविषास्ररूक् ।  
 प्रथमे स्वेऽनर्थ ईर्ष्या रुगारवाच्च बंधनम् ।।६०।।  
 अन्नैश्वर्यमनस्तोषकांतिमानास्तृतीयगे ।  
 सुखे ज्वरो ज्वररूक् निर्वेदोऽस्त्रप्रवर्तनम् ।।६१।।  
 धीस्थे वैरसुतोद्वेगोऽर्थहानिशचौरभीर्त्रणः ।  
 षष्ठे शत्रुक्षयो नृणां मानलाभमनःसुखम् ।।६२।।  
 द्यूनेऽर्थहानिः स्त्रीपीडाहृषीकाद्युदरामयाः ।  
 भयं विषारिरोगेभ्यः शस्त्रजश्च व्रणोऽष्टमे ।।६३।।  
 आक्षेपोऽस्त्रव्रणो हानिर्धर्मगे चाथ कर्मगे ।  
 रोगारिचौरभीतार्तिः किञ्चित्सौख्यं व्रणोऽस्त्रजः ।।६४।।  
 लाभे भूताग्रमानाप्तिराज्ञासिद्धिः कुलोत्सवः ।  
 योषाविग्रह उद्वेगः पादरोगश्च रिःफगे ।।६५।।

Slokas 60-65—(B) Beginning with the house occupied by the Moon in the natal chart (1) Rheumatic fever, fire burn, snake bite, wounds; (2) reverses, jealousy, sickness, howling in distress, confinement; (3) plenty of food, contentment, brightness, honour; (4) fever, sickness, disgust, aimless actions; (5) anxiety due to enmity and children, loss of wealth, fear of theft, wounds; (6) loss of enemies, gain of honour, mental happiness; (7) loss of wealth, troubles to women folk, afflictions to sense organs, Diarrhoea; (8) fear from poison, enemy or disease; wounds from weapons; (9) censure (abuse), wounds from weapons, loss; (10) fear of disease and theft, anguish, little happiness, wounds from weapons; (11) gain of land, copper, honour, attainment of command, rejoicings in the family; (12) dissention caused by women, anxiety, diseases of the feet.

फलदीपिकाः--

अन्तः शोकं स्वजनविरहं रक्तपित्तोष्णरोगं  
 लग्ने वित्ते भयमपि गिरां दोषमर्थक्षयं च ।  
 धैर्ये भौमो जनयति जयं स्वर्णभूषाप्रमोदं  
 स्थानभ्रंश रुजमुदरजां बन्धुदुःखं चतुर्थे ।।

ज्वरमनुचितचिन्तां पुत्रहेतुव्यथां वा  
 कलयति कलहं स्वैः पञ्चमे भूमिपुत्रः ।  
 रिपुकलहनिवृत्तिं रोगशान्तिं च षष्ठे  
 विजयमथ धनाप्तिं सर्वकार्यनुकूल्यम् ॥  
 कलत्रकलहाक्षिरुजठररोगकृत्सप्तमे  
 ज्वरक्षतजरुक्षितो विगतवित्तमानोऽष्टमे ।  
 कुजे नवमसंस्थिते परिभवोऽर्थनाशादिभि-  
 र्विलम्बितगतिर्भवत्यबलदेहधातुक्षयैः ।  
 दुश्चेष्टा वा कर्मविघ्नः श्रमः खे द्रव्यारोग्यक्षेत्रवृद्धिश्च लाभे ।  
 भौमः खेटो गोचरे द्वादशस्थो द्रव्यच्छेदस्ताप उष्णामयाद्यैः ॥

भौमाद्यभात्प्रथमगोऽर्थसिद्धिविजयौ कुजे ।  
 द्वितीये स्वर्णमानाप्तिरपवादस्तृतीयगे ॥६६॥  
 सुखे मित्रार्थसिद्धिः स्याद्वैराग्यार्थक्षयः सुते ।  
 षष्ठेरिवंचनारोगौ द्यूने शोकरुजां क्षयः ॥६७॥  
 छिद्रेऽर्थमानौ धर्मेऽघप्रसूतिः खे वर्गरता ?  
 लाभे स्वर्णसुतप्राप्तिः स्त्रीहानिरनृतं व्यये ॥६८॥

*Slokas 66-68—(C) Beginning with the house occupied by Mars in the natal chart; (1) acquisition of wealth, success; (2) obtaining gold and honour; (3) calumny; (4) acquisition of friends and wealth; (5) dissatisfaction, loss of money; (6) cheating by enemies, sickness; (7) abatement of grief and sickness; (8) wealth, honour; (9) sinful thoughts; (10) devoted to social work; (11) obtaining gold and progeny; (12) loss of women, falsehood.*

ज्ञाद्यभात्प्रथमे भौमे व्यसनारिविवर्द्धनम् ।  
 अकुल्यं [च] द्वितीये स्याद्भोगोऽर्थपतितानुजे ॥६९॥  
 सुखे स्ववैरिसंत्रासः सुतार्थप्राप्तिरात्मजे ।  
 षष्ठे स्युः कीर्तिमानार्था मोहोऽध्वास्त्रीगदो द्यूने ॥७०॥  
 बंधोऽष्टमे सुखेऽवज्ञावसाने ख [ल] संभवः ।  
 ईर्ष्यालस्ये च लाभे भूर्धनमंत्येऽध्वचौरभीः ॥७१॥

*Slokas 69-71—(D) Beginning with the house occupied by Mercury in the natal chart; (1) increase of vice and*

enemies; (2) indifferent to the family affairs; (3) lord of wealth, enjoyments; (4) fear from one's enemies; (5) getting progeny and wealth; (6) fame, respect money; (7) deluded while in travel, sickness to women; (8) confinement; (9) disregard in the end caused by wicked people; (10) jealousy, apathy; (11) gain through land; (12) fear of theft during journey.

जीवाद्यभात्कुजेऽतस्थो रोगः शस्त्रव्रणोऽरिभिः ।

स्वचिंतार्थक्षयौ स्वस्थे बंधु भेदो नवोऽनुजे ।।७२।।

सुखे [च] ज्वरगुह्यार्त्ती पित्तरोगोऽरिभिः सुते ।

कीर्त्यर्थमाना रिपुगे द्यूने भार्यापमानस्क ।।७३।।

रोगोऽष्टमे शुभे हानिर्मानार्थोऽपकृतिस्तु खे ।

लाभस्थानसुतार्थाप्तिर्व्यये मानार्थकीर्तयः ।।७४।।

*Slokas 72-74—(E) Beginning with the house occupied by Jupiter in the natal chart; (1) internal disease, wound from weapons caused by enemies; (2) mental worry, loss of money; (3) fresh dissensions amongst relations; (4) fever, affliction to private parts; (5) sickness due to bilious disorders, fear from enemies; (6) fame, wealth, honour; (7) insult to wife, sickness; (8) disease; (9) loss; (10) favour of honour and wealth, (11) gain of progeny and wealth; (12) honour, wealth, fame.*

शुक्राधिष्ठितभाभ्दौमे प्रथमे कफरक्तस्क ।

स्वेऽग्निभीः सहजे मित्रस्त्रीभेदः कलहस्तथा ।।७५।।

व्रणस्तुर्येऽग्निभीर्बधो बंधुवादस्तु पंचमे ।

वृद्धिः षष्ठे द्यूने नार्याः क्षयच्छिद्रे धनं सुखे ।।७६।।

धर्मे रक्तविकारः स्याद्व्यथानार्थो तु कर्मगे ।

लाभे स्वर्णसुतप्राप्तिर्वस्त्रप्राप्तिर्व्ययस्थिते ।।७७।।

*Slokas 75-77—(F) Beginning with the house occupied by Venus in the natal chart; (1) sickness due to phlegm or blood impurity; (2) danger from fire; (3) dissension from female friend, quarrel; (4) wound; (5) danger from fire, confinement, dispute with relatives; (6) prosperity; (7) loss of women; (8) wealth, happiness; (9) disorders of*

blood ; (10) agnony, misfortune; (11) obtaining gold and progeny; (12) getting apparels.

मंदाद्यभात्प्रथमगे धनसिद्धिः कुजे भवेत् ।

हानिः स्वगेऽनुजे वैरमभिघातक्षयस्तथा ।।७८।।

लाभोत्साहौ सुखे पुत्रे प्रजाऽसौख्यघनक्षयः ।

षष्ठेऽरिभीती रुक्कास्ते (१) छिद्रेऽरिश्रमभीशमः ।।७९।।

धर्मेऽर्थलाभः पूज्यत्वं मानार्थोपकृतिः सुखे ।

लाभे यशोऽर्थकर्माप्तिर्व्यये मार्गश्रमोऽक्षिरूक् ।।८०।।

*Slokas 78-80—(G) Beginning with the house occupied by Saturn in the natal chart; (1) acquisition of wealth; (2) loss; (3) enmity, beating, general weakness; (4) gain, activity (enthusiasm); (5) loss of health of progeny, loss of wealth; (6) fear of enemies, sickness; (7) and (8) abatement of threat from enemies and exertion; (9) gain of wealth and respectability; (10) favour of honour and wealth ; (11) fame, wealth, achievement of ends; (12) fatigue in travel, eye disease.*

लग्नभात्प्रथमगे भौमे कांत्याज्ञाऽरिक्षयोत्सवाः ।

स्थानार्थकीर्तिहानिः स्वे वैरिशांतिस्तृतीयगे ।।८१।।

स्थानशक्तिक्रयौ बंधौ स्त्रीपुत्रार्तिर्भयं सुते ।

षष्ठेऽर्थोऽरिक्षयो हर्षो द्यूने गुह्याक्षिपितरूक् ।।८२।।

छिद्रे पित्तज्वरो वैरं शस्त्रभीरक्तवैकृतम् ।

धर्मे रिपूद्भवानार्थो खस्थे वैरिनिवर्तनम् ।।८३।।

सुवर्णताम्रपात्रादिलाभो लाभगते भवेत् ।

व्यये पादाक्षिरोगः स्यात्भयं तस्करसंभवम् ।।८४।।

*Slokas 81-84—(H) Beginning with the house occupied by the Lagna in the natal chart; (1) brightness, command, loss of enemies, rejoicings; (2) loss of position, wealth and reputation; (3) cessation of enemy persecution; (4) fall in position (status), loss of strength; (5) affliction to wife and progeny, dread; (6) wealth, loss of enemies, merriment; (7) ailments in private parts, eye disease, bilious troubles; (8) bilious fever, enmity, danger*

from weapons, blood disorders; (9) misfortunes caused by enemies; (10) relief from enemy persecution; (11) gain of gold, copper vessels, etc; (12) diseases of foot and eye, fear from thieves.

बुधाष्टकवर्गः

प्रथमेऽर्काद्यभात्सौम्ये पुरुषाकारसंक्षयः ।

प्रसूतिहानिः स्वे शत्रूभद्वो मित्रक्षयोऽनुजे ॥८४॥

कुटुंबभेदः सुखगे सुतस्थाने यशः सुखम् ।

प्रजार्थाप्ती रिपौ द्यूने वैराक्षेपाध्वसंक्षयाः ॥८६॥

छिद्रे रुक्कलहो धर्मे विद्याधैर्यार्थलब्धयः ।

अशुभं खे पशुक्षमाप्तिलभेऽत्ये ज्ञानयुक्सुखम् ॥८७॥

*Slokas 85-87*—The effects produced by the transit of Mercury through the various *bhavas* are as follows:—

(A) Beginning with the house occupied by the Sun in the natal chart ; (1) decline of manly appearance; (2) loss of progeny ; (3) loss of friends, increase of enemies ; (4) family dissention ; (5) fame, happiness ; (6) obtaining progeny and wealth ; (7) abuse from enemies, loss during travel ; (8) sickness, quarrel ; (9) acquisition of learning, courage, wealth ; (10) inauspicious ; (11) obtaining cattle and land ; (12) happiness born of knowledge.

प्रथमेऽब्जाद्यभात्सौम्ये मानविद्यासुहृत्क्षयः ।

स्वगे वैरिक्रियाशोकापवादनिवर्तनम् ॥८८॥

तृतीये रुक्मंघ्रिवैरं सुखे मानगुणस्तुतिः ।

हर्षश्चाप्यथ पुत्रस्थे वैराग्योद्वेगहानयः ॥८९॥

वृद्धिचिंता सुखोत्साहाः शत्रुनाशो रिपुस्थिते ।

अभीष्टमार्गसंतापदन्यानि स्युर्द्युनस्थिते ॥९०॥

वृद्धिप्रसादे छिद्रस्थे विविधोऽपस्कृतिस्तथा ।

धर्मे भंगोऽपवादोऽध्वाकर्मसिद्धिर्धने च खे ॥९१॥

स्त्रीचतुष्पदमित्राप्तिर्मानसिद्धिश्च लाभगे ।

व्ययस्थिते स्यादुद्वेगस्तथा कार्यपरिश्रमः ॥९२॥

*Slokas 88-92—(B) Beginning with the house occupied by the Moon in the natal chart ; (1) loss of honour, learning and friends ; (2) relief from enemy troubles, sorrow and scandal ; (3) sickness, enmity with relations ; (4) honour, appreciation of character, joy ; (5) loss due to indifference and anxiety ; (6) thoughts about prosperity, happiness, activity, destruction of enemies ; (7) disappointment in ambition, pitiable condition ; (8) increase of favour ; women, qadrapeds, friends ; acquisition of honour ; (12) anxiety, futile labour.*

फलदीपिकाः--

वित्तक्षयं श्रियमरातिभयं घनाप्तिं मार्यातनूजकलहं विजयं विरोधम् ।  
पुत्रार्थलाभमथ विघ्नमशेषसौख्यं पुष्टिं पराभवभयं प्रकरोति चान्द्रिः ॥

बुधेऽभीष्टफलप्राप्तिः प्रथमस्थे कुजाद्यभात् ।

स्वस्थे शुभफलप्राप्तिस्तृतीयेऽन्यापवादभीः ॥९३॥

मानकीर्तिसुहृल्लाभः सुखे पुत्रे बहुव्ययः ।

मार्गदैन्यं रिपुगते स्त्रीवस्त्राप्तिर्द्युनस्थिते ॥९४॥

अष्टमे लोकपूजयत्वं धर्मे मानार्थवर्द्धनम् ।

खे कीर्तिराज्ञासंतोषो लाभेऽर्थः पापमंत्यगे ॥९५॥

*Slokas 93-95—(C) Beginning with the house occupied by Mars in the natal chart ; (1) attainment of desired ends ; (2) getting good results ; (3) fear of impeachment from others ; (4) gain of honour, fame and friends ; (5) heavy expenditure ; (6) pitiable condition in travel ; (7) getting women and apparels ; (8) respect from the public ; (9) increase of honour and wealth ; (10) fame, command, contentment, happiness ; (11) wealth ; (12) sin.*

ज्ञाद्यभात्प्रथमे सौम्ये ज्ञानलाभकुलोत्सवाः ।

स्वगे स्मृतिवचोहानिस्तृतीयेऽरिरुजांक्षयः ॥९६॥

वैराग्यरुक्श्रमावज्ञा सुखे पुत्रे यशो धनम् ।

षष्ठे वैरिरुजां नाशः श्रमावज्ञारुजो द्युने ॥९७॥

छिद्रे वैरिणोभीर्धर्मे गुणार्थो खेऽर्थमानिता ।

लाभे भूस्वर्णवस्त्राप्तिः सुहृन्मानान्नमन्त्यगे ।।९८।।

*Slokas 96-98*—(1) Beginning with the house occupied by him in the natal chart ; (1) gain in knowledge, rejoicings in the family ; (2) transgressing the moral codes (of Smritis) ; (3) decrease of enemies and sickness ; (4) sickness due to indifference, exertion, contempt ; (5) fame, wealth ; (6) destruction of enemies and sickness ; (7) exertion, contempt, sickness ; (8) threat from enemies ; (9) good behaviour, wealth ; (10) respect on account of wealth ; (11) obtaining land, gold and apparels ; (12) respect from friends, good food.

जीवाद्यभात्प्रथमगे बुधे विद्यार्थसंक्षयः ।

इष्टमित्राप्तिहानिः स्वे सुखमोजं क्षयोऽनुजे ।।९९।।

सुखे स्यात्कलहो मोहः पुत्रे मानार्थसंक्षयः ।

जयः प्रसूतिरारोग्यं षष्ठेऽस्ते पीडनं क्षयः ।।१००।।

छिद्रे धनाप्तिर्धर्मे तु मार्गमोहोऽगपीडनम् ।

खेऽर्थश्रुतिक्षयौ लाभे त्विष्टं संपद्ध्ययेऽर्थता ।।१०१।।

*Slokas 99-100*—(E) Beginning with the house occupied by Jupiter in the natal chart ; (1) loss of learning and wealth ; (2) disappointment in getting good friends ; (3) loss of happiness and vigour ; (4) quarrel, temptation ; (5) loss of respect and wealth ; (6) success, good health of progeny ; (7) oppression, loss ; (8) getting wealth ; (9) temptation on the way, physical pain ; (10) loss of wealth and fame ; (11) gain of desired objects ; (12) wealth.

प्रथमे ज्ञे सिताद्यक्षात्त्रिघनाप्तिः सुतोत्सुकः ।

महार्थः स्वे तृतीये तु विजयोऽथ सुखे धनम् ।।१०२।।

धीस्थे गोभूसुतप्राप्तिः षष्ठे रोगोऽर्थसंक्षयः ।

द्यूनेऽर्थहानिः स्त्रीदुःखं छिद्रे मानसुहृत्सुखम् ।।१०३।।

धर्मेऽर्थमानमित्राप्तिः खेऽर्थहानिः परिश्रमौ ।

भार्यार्थवस्त्रहृत्सौख्यं लाभेऽत्ये सिद्धिसंक्षयः ।।१०४।।

*Slokas 102-104*—(5) Beginning with the house occupied by Venus in the natal chart. (1) getting wealth through women ; eager for progeny ; (2) immense wealth ; (3) victory ; (4) wealth ; (5) getting cattle, land and progeny ; (6) sickness, loss of wealth ; (7) loss of wealth, sorrow through women ; (8) honour, happiness through friends ; (9) obtaining wealth, honour and friends ; (10) loss of money, exertion (fatigue) ; (11) mental happiness through wife, wealth and apparels ; (12) loss of achievement.

प्रथमे ज्ञे यमाद्यक्षात्कांतिहर्षोपकारिता ।

स्वे भूधनाप्तिर्दुश्चिक्वे भंगाध्वश्चमक्रुधः ॥१०५॥

सुखे ज्ञे हर्षविजया धीस्ये पुत्रार्थसंक्षयः ।

ज्वरोऽश्मघातो वातोऽरौ सौभाग्यं स्थानमस्तगे ॥१०६॥

लाभोऽष्टमेऽथ नवमे लाभः स्याद्धनमानयोः ।

स्थानाप्तिर्दशमे लाभे भूस्वर्णाप्तिव्ययि रुजः ॥१०७॥

*Slokas 105-107*—(G) Beginning with the house occupied by Saturn in the natal chart ; (1) brightness, gaiety, obliging nature ; (2) acquisition of wealth through land ; (3) anger due to disappointment and exertion in travel ; (6) fever, bruise from stone, gout ; (7) good fortune ; (8) gain ; (9) gain of wealth and honour ; (10) attainment of position ; (11) acquisition of land and gold ; (12) sickness.

लग्नभात्प्रथमे ज्ञेऽर्थः स्त्रीसुखेश्चै (?) कुलोत्सवः ।

धीप्रकर्षो धनप्राप्तिर्वाक्पटुत्वं धनस्थिते ॥१०८॥

भार्याभेदो बंधुवैरं कांतिहानिस्तृतीयगे ।

मित्रार्थमानविद्यानां लाभ कीर्तिश्च बंधुगे ॥१०९॥

देहार्थहानिः सुतगे षष्ठे कांत्यर्थधीसुताः ।

अशुभं सप्तमे छिद्रे प्रीतिरिष्टमनामयम् ॥११०॥

मार्गश्रमो विवादोरुग्वैमनस्यं च धर्मगे ।

खस्ये स्त्रीसौख्यमारोग्यं कलावाक्पटुत्वं बलम् ॥१११॥



स्त्रीमित्रभृत्यसौख्याच्छादनपुत्राप्तिरायगे ।

अकीर्तिः कलहश्चापि व्ययस्थानगते भवेत् । ११२ ।।

*Slokas 108-112—*(H) Beginning with the Lagna in the natal chart ; (1) wealth, conjugal happiness, rejoicings in the family ; (2) expansion of intelligence, obtaining wealth, proficiency in speech ; (3) discord with wife, enmity with relations, loss of brightness ; (4) gain of friends, respect, learning and fame ; (5) loss of health and wealth ; (6) brightness, wealth, intellect, progeny ; (7) inauspicious ; (8) satisfaction, pleasing, good health ; (9) fatigue in travel, dispute, sickness, enmity ; (10) marital happiness, good health, proficiency in Arts and elocution, strength ; (11) welfare of female friends and servants, acquisition of apparels and progeny ; (12) ill-reputation, quarrel.

जीवाष्टकवर्गः :

प्रथमेऽर्काद्यभाज्जीवे मित्रार्थाप्तिर्महामतिः ।

धने धनं तृतीये तु रोगदैन्यारिसंक्षयः । ११३ ।।

धर्मे धर्मार्थसौख्यानि कर्माप्त्याज्ञा सुखे च खे ।

लाभे वस्त्रहिरण्याप्तिर्व्यये शत्रूभद्वो भवेत् । ११४ ।।

*Slokas 113 - 114—*The effects produced by the transit of Jupiter through the various *bhavas* are as follows :—

(A) Beginning with the house occupied by the Sun in the natal chart ; (1) acquisition of friends and wealth, cleverness ; (2) wealth ; (3) destruction of disease, poverty and enemies ; [(4) auspicious ; (5) inauspicious ; (6) inauspicious ; (7) auspicious ; (8) auspicious ;] (9) piety, happiness ; wealth ; (10) attainment of ends, command, happiness ; (11) obtaining apparels and gold ; (12) increase of enemies.

*Notes :* One verse relating to results from the 4th to the 8th house, missing in the manuscripts.

प्रथमेऽब्जाद्यभान्मोहो मानस्थितो धनक्षयः ।  
 आज्ञासिद्धिर्गुरौ स्वस्थे स्थानार्थाप्तिः कुलोत्सवः ।।११५।।  
 स्वजनार्थक्षयो क्रियानाशो मार्गे क्लेशश्च विक्रमे ।  
 सुखे ईप्सितहानिः स्यादपवादोऽपमानता ।।११६।।  
 स्थानवस्त्रार्थलाभः स्यादाज्ञासिद्धिश्च पंचमे ।  
 षष्ठे बंधुविवादः स्याश्चष्टाहानिर्विरोधभीः ।।११७।।  
 सुखवस्त्रान्नयोषाप्तिर्नृपमानश्च सप्तमे ।  
 अष्टमे बंधनं व्याधिर्बन्धुभंगो बधस्तथा ।।११८।।  
 स्थानार्थपुत्रस्त्रीसौख्यं मानक्षमाप्तिश्च धर्मगे ।  
 कफनेत्र (त्रा) मयायासा इष्टहानिश्च कर्मगे ।।११९।।  
 भूमिलाभः कुलोत्साहो गृहसौख्यं च लाभगे ।  
 परदेशस्थितेर्दैन्यं श्रमश्च द्वादशे भवेत् ।।१२०।।

*Slokas 115-120—(B) Beginning with the house occupied by the Moon in the natal chart ; (1) temptation, loss of honour, position and wealth ; (2) acquisition of command, position, wealth, rejoicings in the family ; (3) loss of wealth on account of relations, failure of efforts, distress in travel ; (4) loss of desired objects, censure, dishonour ; (5) gain of position, apparels and wealth, fulfilment of command ; (6) dispute with relations, loss of action, threat from opponents ; (7) acquisition of happiness, apparels, good food and women, honour from Kings ; (8) confinement, sickness, dissension with relations, capital punishment ; (9) happiness through position, wealth, Children, women, obtaining respect and land ; (10) overcome by phlegm and ophthalmia, loss of desired objects ; (11) gain of land, family rejoicings, domestic happiness ; (12) pitiable condition in foreign place, exertion.*

फलदीपिकाः--

जीवे जन्मनि देशनिर्गमनमप्यर्थच्युति शत्रुता ।।  
 प्राप्नोति द्रविणं कुटुम्बसुखमप्यर्थं स्ववाचां फलम् ।।  
 दुश्चिक्ये स्थितिनाशमिष्टवियुतिं कार्यान्तरायं रुजं  
 दुःखैर्बन्धुजनोद्भवैश्च हिबुके दैन्यं चतुष्पाद्भयम् ।।

पुत्रोत्पत्तिमुपैति सज्जनयुतिं राजानुकूल्यं सुते  
 षष्ठे मन्त्रिणि पीडयन्ति रिपवः स्वज्ञातयो व्याधयः ।  
 यात्रां शोभनहेतवे वनितया सौख्यं सुताप्ति स्मरे  
 मार्गक्लेशमरिष्टमष्टमगते नष्टं धनैः कष्टताम् ॥  
 भाग्ये जीवे सर्वसौभाग्यसिद्धिः कर्मण्यर्थस्थानपुत्रादिपीडा ।  
 लाभे पुत्रस्थानमानादिलाभो रिःफे दुःखं साध्वसं द्रव्यहेतोः ॥

भौमाद्यभादुरौ तत्स्थे वाहनाप्तिः शुभं सुखम् ।  
 सुखार्थो स्वे तृतीये तु शत्रुक्षोभो विवादिता ॥१२१॥  
 बंधुगे मानमित्राप्तिर्धौस्थे भूर्बहुकोपता ।  
 वंचनोपद्रवौ षष्ठे नावज्ञागर्हणं द्युने ॥१२२॥  
 जयहर्षाश्रयश्छिद्रे धर्मे सौभाग्यसंक्षयः ।  
 खे स्थानाप्तिर्गुणाश्चापे भूस्वर्णाप्तिर्व्यये व्ययः ॥१२३॥

*Slokas 121-123—(C) Beginning with the house occupied by Mars in the natal chart ; (1) getting vehicles, happiness; (2) happiness, wealth ; (3) agitation from enemies, quarrels ; (4) acquisition of honour and friends ; (5) uncontrollable anger ; (6) cheating, troubles, ; (7) no disregard or censure ; (8) success, joy, help ; (9) loss of good luck; (10) attainment of position, good behaviour ; (11) acquisition of land and gold ; (12) expenses.*

ज्ञाद्यभात्प्रथमे जीवे हर्षैश्वर्यप्रजर्द्धयः ।  
 मानोदयो द्वितीये स्यात्स्थितिमानक्षयोऽनुजे ॥१२४॥  
 सुखे मानकलावाप्तिर्यशोऽर्थ्याप्तिश्च पंचमे ।  
 षष्ठे पुष्टिर्यशोऽर्थ्यास्ते मुग्दुणोपत्कृतिक्षयः ॥१२५॥  
 छिद्रे वागशुभं हानिर्धर्मे वाग्धीप्रकृष्टता ।  
 खेऽर्थधर्मो भवे स्थानसुखार्था मूढता व्यये ॥१२६॥

*Slokas 124-126—(D) Beginning with the house occupied by Mercury in the natal chart ; (1) joy, prosperity, increase of progeny; (2) rise in position ; (3) loss of position and honour ; (4) acquisition of honour and Arts ; (5) acquisition of fame and wealth ; (6) prosperity, fame, wealth; (7) loss of virtue and favour ; (8) waste of good speech ;*

(9) excellence of speech and intelligence ; (10) wealth, (Dharma) duty; (11) happiness due to position and wealth ; (12) stupidity.

जयार्थौ स्वे तृतीये तु सिद्धिः सुखगते शुभम् ।।१२७।।

वादाध्वदैन्यं पुत्रस्थे शत्रुक्षोभोऽरिसंस्थिते ।

सप्तमाष्टमयोरन्नं योषित्प्रीतिररोगता ।।१२८।।

धर्मगे स्थितिधीहानिः स्थान [प्रा] प्तिर्यशश्च खे ।

लाभे धनागमः संपत् द्वादशस्थे परिश्रमः ।।१२९।।

*Slokas 127-129—(E) Beginning with the house occupied by himself in the natal chart ; (1) auspicious ; (2) success and wealth; (3) achievement ; (4) auspicious ; (5) dispute, fatigue in travel ; (6) agitation by enemies ; (7) and (8) good food, affection for women, free from sickness ; (9) loss of position and intellect ; (10) attainment of position and fame ; (11) inflow of wealth, prosperity ; (12) exertion.*

*Notes : One line missing in the manuscripts.*

शुक्राद्यभात्प्रथमगे जीवे तापोऽप्यमर्गलम् ।

धने धनाप्तिः स्त्रीसौख्यं कोपः स्त्रीकलहोऽनुजे ।।१३०।।

सुखगे गुरुवैमुख्यं धीस्थेऽर्थाप्तिः कुलोत्सवः ।

षष्ठेऽर्थारिजयौ द्यूनेऽध्वमोहः कलहः स्त्रिया ।।१३१।।

सुखार्थहानिर्मृतिगे धर्मे मानार्थकीर्तयः ।

खे सुखार्थौ भवेऽर्थस्त्रीपुत्राप्तिर्देन्यमन्त्यगे ।।१३२।।

*Slokas 130-132—(F) Beginning with the house occupied by Venus in the natal chart ; (1) sorrow, misfortune ; (2) wealth, marital happiness ; (3) anger, quarrel through women ; (4) indifference from preceptor ; (5) obtaining wealth, family rejoicings ; (6) wealth, success over enemies ; (7) temptation during travel, (quarrel with women); (8) loss of happiness and wealth ; (9) honour, wealth and fame (10) happiness and wealth ; (11) acquisition of wealth, women, and progeny ; (12) pitiable condition.*

मंदाधिष्ठितभाज्जीवे प्रथमस्थे मलो भ्रमः ।  
 धनक्षयः [द्वितीये], स्यात् भूधनाप्तिस्तृतीयगे ।।१३३।।  
 लाभहानी सुखगते धीस्थे पुत्रोद्यमोत्सवौ ।  
 षष्ठे गुणाभ्यर्थसिद्धिः क्लेशाध्वश्रमरुद्भुने ।।१३४।।  
 छिद्रेऽर्थहानिर्व्याधिश्र्च धर्मे वापत्कृमिश्रमौ ।।  
 खेऽरिवादोऽथ लाभे स्यादशुभं व्ययगे धनम् ।।१३५।।

*Slokas 133-135—(G) Beginning with the house occupied by Saturn in the natal chart ; (1) dirty, bewilderment ; (2) loss of money ; (3) gain of wealth through land ; (4) loss ; (5) efforts of the son, rejoicing ; (6) good disposition, acquisition of wealth (7) distress, fatigue in travel, sickness ; (8) loss of wealth, sickness ; (9) danger, worm troubles ; (10) dispute with enemies ; (11) inauspicious ; (12) wealth.*

लग्नभात्प्रथमे जीवे क्षमार्थाश्रवाः स्युः सुतोत्सवः ।  
 द्वितीये स्थानगे सौख्यं लाभश्च धनमानयोः ।।१३६।।  
 क्रोधोऽपवादो दुश्चिक्ये बंधुसंपन्नवैरिता ।  
 बंधुसौख्यं सुहृल्लाभो गुणोत्कर्षो धनं सुखे ।।१३७।।  
 सुतस्थे गौरवं मानः षष्ठे ख्यातिप्रदं धनम् ।  
 स्त्रीलाभो वस्त्रगंधान्नतांबूलादिसुखं द्युने ।।१३८।।  
 अष्टमे कफरोगः स्यादजीर्णं मार्गजः श्रमः ।  
 नवमे स्थानविद्यार्थसुतसद्धर्मलंभनम् ।।१३९।।  
 दशमे राजसन्मान आज्ञासिद्धिर्धनागमः ।  
 लाभे धान्यार्थगोक्ष्माप्तिर्व्ययोऽर्थाप्तिश्च रिफगे ।।१४०।।

*Slokas 136-140—(H) Beginning with the Lagna in the natal chart ; (1) gain in land, wealth and horses, rejoicings due to birth of a child in the family ; (2) happiness in position, gain of riches and respect ; (3) anger, slander caused due to discord with relations ; (4) happiness from relations, acquiring friends, good disposition, wealth ; (5) dignity, honour ; (6) acquisition of wealth leading to fame ; (7) gain of women, happiness from apparels, perfumes, good food and other things ; (8) phlegmatic complaints, indiges-*

tion, fatigue due to travel ; (9) acquisition of position, learning, wealth, progeny, virtue ; (10) esteem from King, attainment of command, inflow of wealth ; (11) obtaining good harvest, cattle and land ; (12) loss of earned wealth.

शुक्राष्टकवर्ग :

प्रथमेऽर्काद्यभाच्छुक्रे संतापोऽल्पं सुखं तथा ।  
स्वेऽतिव्ययस्तृतीये तु पुत्रस्त्रीवैरजं भयम् । १४१ ।।  
सुखेऽरिव्यसनर्द्धिः स्यात्सुते श्रमाध्वहानिरूक् ।  
प्रीत्यर्थसौख्यनाशोऽरौ भगस्त्रीकलहौ द्युने । १४२ ।।  
छिद्रे संतोष आरोग्यं धर्मे चिंत्तारिणाध्वनोः ।  
खे हानिराये लाभोऽथ लाभेऽत्ये मिष्टभोजनम् । १४३ ।।

*Slokas 141 - 143*—The effects produced by the transit of Venus through the various *bhavas* are as follows :—

(A) Beginning with the house occupied by the Sun in the natal chart ; (1) repentance and little happiness ; (2) heavy expenditure ; (3) fear caused by discord with wife and children ; (4) increase of enemies and sorrows ; (5) exertion, break in travel, sickness ; (6) loss of affection, wealth and happiness ; (7) disappointments, quarrel with women ; (8) contentment, good health ; (9) anxiety caused by enemies and travel ; (10) misfortune ; (11) gain ; (12) sweetmeats, gain.

चंद्राद्यभात्सिते तत्स्थे स्त्रीसुखार्थावलंबनम्  
स्वेऽर्थ स्त्र्याप्तिस्तृतीये गु (तु) हर्षस्त्रीमानभूपटाः । १४४ ।।  
पत्नीपुत्रार्थमित्रान्नसुखं सुखगते भवेत् ।  
कुलोत्साहो गु (कु) लख्यातिर्मित्रसौख्यं च पंचमे । १४५ ।।  
दैन्यं विवादो रोगश्च द्वेषश्चापि रिपुस्थिते ।  
ऋणाध्वस्त्रीभवोद्वेगः कुसुहत्संगमो द्युने । १४६ ।।  
अष्टमे स्त्रीसुखं ख्यातिर्मानहर्षस्तथा भवेत् ।  
धर्मे स्त्रीमित्रयोः सौख्यं धर्मार्थाप्तिर्गुरोः कृपा । १४७ ।।  
स्वबंधुवैरं दशमे विघ्नं च प्रतिमानयोः ।  
लाभे स्त्रीमानशय्याप्तिर्वस्त्रौकोऽन्नाप्तिरंत्यगे । १४८ ।।

*Slokas 144-148*—(B) Beginning with the house occupied by the Moon in the natal chart ; (1) obtains marital happiness and wealth ; (2) acquisition of wealth, women ; (3) joy, respect from women, land, garments ; (4) happiness from wife, children, wealth, friends and good food ; (5) great activity in the family, fame of the family, happiness from friendship ; (6) pitable condition, dispute, disease, rancour ; (7) anxiety caused by debts, travel and women ; contact with bad friends ; (8) marital happiness, fame, mental joy ; (9) happiness of female friends, Dharma, acquisition of wealth, preceptor's grace ; (10) enmity from own relations, obstacle, disrespect ; (11) respect from women, bed-requisites ; (12) apparels, obtaining land and good food.

फलदीपिकाः--

अखिलविषयभोगं वित्तसिद्धिं विभूतिं  
सुखसुहृदभिवृद्धिं पुत्रलब्धिं विपत्तिम् ।  
दिशति युवतिपीडां सम्पदं वा सुखाप्तिं  
कलहमभयमर्थप्राप्तिमिन्द्रारिमन्त्री ॥

भौमाद्यभात्सिते तत्स्थे स्त्रीनाशः स्वे तु बन्धनम् ।

तृतीये हर्षमानार्थाः सुखस्थे चित्तविभ्रमः ॥१४९॥

शौर्योद्यमा-पुत्रस्थे पूज्यत्वादारते रिपौ ।

असौख्यं स्त्रीसुतोद्वेगौ द्यूनेऽनर्थः क्षयोऽष्टमे ॥१५०॥

मुद्गादे विजयो धर्मे संचितार्थक्षयस्तु खे ।

भूहेमाप्तिः सुतोत्साहो लाभे रिःफेऽर्थलंभनम् ॥१५१॥

*Slokas 149-151*—(C) Beginning with the house occupied by Mars in the natal chart ; (1) loss of women ; (2) confinement ; (3) joy, honour, wealth ; (4) bewilderment ; (5) courage, firm resolve ; (6) withdrawal of enemy due to great respectability ; (7) unhappiness, sorrow through women and children ; (8) misfortune, weakness ; (9) joy success in debates ; (10) loss of hoarded wealth ; (11) acquisition of land and gold ; rejoicings on account of children ; (12) accumulation of wealth.

*Notes :* The results mentioned for the 4th and 5th houses are according to Brihat-jataka.

बुधाद्यभात्प्रथमगे देहपीडा भृगोः सुते ।  
 स्वेऽर्थनाशस्तृतीये तु रोगशत्रुविनाशनम् ।।१५२।।  
 सुखे मानार्थहानिः स्यात् धीस्ये स्थानांशुकात्मजाः ।  
 जललाभो रिपुगते कार्यतेजःक्षतिर्द्युने ।।१५३।।  
 छिद्रे धीबलहानिः स्यान्मानार्थाप्तिस्तु धर्मगे ।  
 खे व्रतक्षतिरायेऽर्थः कार्यविघ्नं व्ययस्थिते ।।१५४।।

*Slokas 152-154—(D)* Beginning with the house occupied by Mercury in the natal chart ; (1) bodily aliments ; (2) loss of wealth ; (3) annihilation of enemies and sickness ; (4) loss of honour and wealth ; (5) position, apparels, progeny ; (6) maritime profits ; (7) loss of prospective work ; (8) loss of memory and strength ; (9) obtaining honour and wealth ; (10) break in religious vow ; (11) wealth ; (12) reverses.

जीवाद्यभात्प्रथमगे शुक्रे धीलाभयोः क्षयः ।  
 वैरत्रासो द्वितीये स्याद्धर्मव्ययोऽनुजे (?) ।।१५५।।  
 सुखेऽजीर्णकफचयः स्थानभूतनयाः सुते ।  
 रुक् षष्ठेऽरिचयो द्यूने स्थानारोग्यान्नमष्टमे ।।१५६।।  
 धर्मे वाक्पटुतार्थाप्तिः खेऽर्थाप्तिः स्वामिसन्मतिः ।  
 लाभे कोशचयोऽर्थोऽत्ये कर्महानिरसौख्यम् ।।१५७।।

*Slokas 155-157—(E)* Beginning with the house occupied by Jupiter in the natal chart ; (1) loss of mental power and profits ; (2) fear of enemies ; (3) loss of Dharma ; (4) indigestion and accumulation of phlegm ; (5) position, land and progeny ; (6) sickness ; (7) increase of enemies ; (8) attainment of position, good health, food ; (9) cleverness of speech, wealth ; (10) gain of wealth, appreciation from master ; (11) accumulation of much wealth ; (12) loss of effort, ill health.



शुक्राद्यभात्प्रथमगे शुक्रे विद्यार्थलभनम् ।  
 स्त्रीसुखं स्वे तृतीये तु प्राप्तिः स्थानस्य च द्युतेः । १५८ ।।  
 सुखे स्वबंधुमानापतिर्घीस्थे धीमानपुष्टयः ।  
 षष्ठेऽर्थहानिरध्वार्तिद्यूने कार्यार्थसंक्षयः । १५९ ।।  
 छिद्रे प्रीतिः शुभं धर्मे खे प्रीतिर्वपुषः सुखम् ।  
 शुभवृद्धिर्भवेऽत्यस्थे क्षुद्रलोकावमानता । १६० ।।

*Slokas 158-160—(F) Beginning with the house occupied by herself in the natal cghart ; (1) acquisition of Learning and wealth ; (2) marital happiness ; (3) attainment of position, gain by gambling; (4) respect from relations ; (5) gain of intelligence, honour and nourishment ; (6) loss of wealth, distress in journey ; (7) loss of efforts and wealth ; (8) affection ; (9) auspicious ; (10) affection, physical comforts ; (11) prosperity ; (12) insult from low caste people.*

कलहः क्षुद्रवैरं च शुक्रे मंदाद्यभात्तनोः ।  
 धने रोगस्तृतीये तु गोमहिष्यर्थलभनम् । १६१ ।।  
 मित्रार्थाप्तिः सुखे धीस्थे स्थानसौख्यार्थलभनम् ।  
 कलेशावमानरोगाः स्युः षष्ठे द्यूने च गुह्यरूक् । १६२ ।।  
 स्थानकीर्तिसुखं छिद्रे कर्मसिद्धिस्तु धर्मगे ।  
 सुखं खे स्त्रीसुखार्थाप्तिर्लाभे रिःफेऽर्थपीडनम् । १६३ ।।

*Slokas 161-163—(G) Beginning with the house occupied by Saturn in the natal chart ; (1) quarrel and enmity with low caste people ; (2) sickness ; (3) accumulation of cattle and wealth ; (4) getting friends and wealth ; (5) attaining position ; happiness, wealth ; (6) distress, neglect, disease ; (7) ailment in private parts ; (8) position, fame, happiness ; (9) achievement of ends ; (10) happiness ; (11) marital happiness, wealth ; (12) want of money.*

लग्नभात्प्रथमे शुक्रे गोभूवस्त्रादिलभनम् ।  
 स्वे प्रीतिसौख्यं दुश्चिक्ये स्वर्णमुक्तादिलभनम् । १६४ ।।

सुखे स्त्रीगृहगोभूषा धीस्थे भार्यार्थमातुरः ।  
 षष्ठे मार्गश्रमो वैरं द्यूने पत्नीविरोधिता ।।१६५।।  
 छिद्रे नानान्नपानाप्तिः सन्मानस्तु धर्मगे (१) ।  
 खस्थेऽप्रधानं वैमुख्यं कुमार्गेऽपि च वर्तनम् ।।१६६।।  
 मणिमुक्तादिरत्नानां प्राप्तिरेकादशे भवेत् ।  
 धनक्षयः पथि क्लेशः स्मृतिहानिश्च रिःफगे ।।१६७।।

*Slokas 165-167—*(H) Beginning with the Lagna in the natal chart ; (1) acquiring cattle, wealth and apparels ; (2) happiness due to affection ; (3) acquiring gold, pearls etc. ; (4) getting women, house, cows, ornaments ; (5) yearning for the wife ; (6) fatigue in travel, enmity ; (7) opposition from wife ; (8) getting variety of food and drinks ; (9) esteem ; (10) inferiority, aversion, inclined to evil ways ; (11) attainment of precious stones such as jewels, pearls, etc. ; (12) loss of money, fatigue in journey, loss of memory.

शनेरष्टकवर्गः :

मदेऽर्कभात्रथमगे प्रीतिहर्षधनात्मजाः ।  
 स्वेऽरिनाशस्तृतीये तु मानकांतिबलक्षयः ।।१६८।।  
 बंधुसौख्यं सुखगते कुलोद्वेगरुजौ सुते ।  
 कलहः षष्ठभवने द्यूने स्त्रीपुत्रजं सुखम् ।।१६९।।  
 व्याधिछिद्रशत्रुक्षयश्छिद्रे पापात्मिका मतिः ।  
 खे कर्मपुष्टिर्लाभेऽर्थं सुखेऽत्ये कार्यसंक्षयः ।।१७०।।

*Slokas 168 - 170—*The effects produced by the transit of Saturn through the various *bhavas* are as follows :—

(A) Beginning with the house occupied by the Sun in the natal chart ; (1) affection, joy, wealth, progeny ; (2) loss of enemies ; (3) decline in honour, brightness and strength ; (4) happiness of relations ; (5) agitation in family, sickness ; (6) quarrel ; (7) happiness through women and children ; (8) relief from sickness, loss of

enemies ; (9) inclined to sinful ways ; (10) progress in duty ; (11) happiness of wealth ; (12) waste of efforts.

प्रथमेऽब्जाद्यभान्मदे बंधाध्वश्रमवात्कृ ।

शस्त्रव्रणो विषार्तिश्च धनगे तु व्ययश्रमौ ।।१७१।।

तृतीयेऽरिक्षयः सौख्यं मानलाभस्तथा भवेत् ।

सुखस्थानगते नृणामवमानस्तु बंधुतः ।।१७२।।

पंचमे पुत्रनाशः स्याभ्दंगश्च स्थितिकर्मणोः ।

षष्ठे शत्रुक्षयः सौख्यं धनलाभौ भवेत्तथा ।।१७३।।

द्यूनगे कांतिहानिः स्याद्वातरोगस्तथा श्रमः ।

बहुबंधव्यसनिता वैरिभीतिस्तथाष्टमे ।।१७४।।

धर्मे व्याधिश्रमौ वैरं धननाशस्तथा भवेत् ।

हानिर्धनस्य चेष्टायाः फलसंचयश्च खे (?) ।।१७५।।

एकादशे पयोभृत्यवरस्त्रीधनलंभनम् ।

चेष्टानैपुणकीर्तीनां हानिः स्थानस्य च व्यये ।।१७६।।

*Slokas 171-176—(B) Beginning with the house occupied by the Moon in the natal chart ; (1) confinement, fatigue in travel, rheumatism ; (2) wound by weapons, distress by position, expense, exertion ; (3) loss of enemies ; happiness, honour and gain ; (4) disregard from relations ; (5) loss of progeny fall in position and duty ; (6) loss of enemies , happiness, wealth, gain ; (7) loss of brightness, rheumatism, exertion ; (8) dejected due to many responsibilities, fear from enemies ; (9) sickness, exertion, enmity, loss of money ; (10) loss of money, duty and fruits of labour ; (11) acquisition of wealth through dairy products, servants and beautiful women ; (12) loss of action, proficiency, fame and position.*

फलदीपिका :--

रोगाशौचक्रियाप्तिं धनसुतविहतिं स्थानभृत्यार्थलाभं

स्त्रीबन्धवर्थप्रणाशं द्रविणसुतमतिप्रच्युतिं सर्वसौख्यम् ।

स्त्रीरोगाध्वावभीतिं स्वसुतसुहृद्वित्तनाशामयातिं

जन्मोदेरष्ठमान्तं दिशति पदवशेनार्कसूनुः क्रमेण ।।

दारिद्र्यं धर्मविघ्नं पितृसमविलयं नित्यदुःखं शुभस्थे  
 दुर्व्यापारप्रवृत्ति कलयति दशमे मानभङ्गं रुजं वा ।  
 सौख्यान्येकादशस्थो बहुविधविभवप्राप्तिमुत्कृष्टकीर्तिं  
 विश्रान्तिं व्यर्थकार्याद्वसुहृतिमरिभिः स्त्रीसुतव्याधिमन्त्ये ॥

भौमाद्यभात्तनौ तत्स्थे दुःखं कांतिक्रयो रुजः ।  
 स्वेऽर्थनाशस्तृतीये तु स्यादुत्साहोऽप्यवैरता ॥ १७७ ॥  
 भूयसीबंधनाबंधौ सुताज्ञार्थाप्तिरात्मजे ।  
 षष्ठे गुणोदयैश्वर्ये द्यूने वैरश्चमामयाः ॥ १७८ ॥  
 व्रणो वह्निभयं छिद्रे भूयोऽसूया च धर्मे ।  
 सुखार्थमानसिद्धिः खे लाभे लाभो व्यये सुखम् ॥ १७९ ॥

*Slokas 177-179—(C) Beginning with the house occupied by Mars in the natal chart ; (1) misery, weakness, sickness ; (2) loss of wealth ; (3) activity, freedom from enmity ; (4) increase of various difficulties (obstacles) ; (5) obtaining progeny, command and wealth ; (6) thoughts of virtue at the time of prosperity ; (7) enmity, exertion, sickness ; (8) wounds, danger from fire ; (9) extreme jealousy ; (10) getting happiness, wealth and honour ; (11) gains ; (12) happiness.*

ज्ञाद्यभात्प्रथमे मदेऽर्थागपीडा हताज्ञता ।  
 व्याकुल्यं द्वितीये स्यात्स्वपक्षक्षोभितानुजे ॥ १८० ॥  
 सुखे सुहृदविश्वासो धीस्थे पुत्रापचारधीः ।  
 ग (गु) णार्थख्यातयः षष्ठे द्यूने वाक्पटुताऽशुभे ॥ १८१ ॥  
 छिद्रेऽसुखं शुभं धर्मे खे वाग्धीकर्मसंभवम् ।  
 लाभे भृत्यपशुप्राप्तिर्मानप्राप्तिर्व्ययस्थिते ॥ १८२ ॥

*Slokas 180-182—(D) Beginning with the house occupied by Mercury in the natal chart ; (1) pecuniary and bodily troubles, disobedience of command ; (2) distraction ; (3) agitation due to lack of support from own party ; (4) breach of trust of friends ; (5) cognisance of misdeeds*

(offences) of progeny ; (6) good virtues, wealth, fame ; (7) adopting to bad terms ; (8) happiness ; (9) auspicious, (10) actions arising after mature thoughts and words ; (11) obtaining servants and cattle ; (12) honour.

जीवाद्यभात्प्रथमगे प्रज्ञाहानिरिनात्मजे ।

शुभहानिः द्वितीये स्यादेहदैन्यं तृतीयगे ॥१८३॥

बंधौ बंधुव्यथोद्वेगः सुतवित्ताप्तयः सुते ।

यशोऽरौ दाररुद्धूने छिद्रगे देहपीडनम् ॥१८४॥

भृत्यनीचापवादः स्याद्धर्मे खे देहपीडनम् ।

अल्पश्रमः शुभं लाभे सन्मानाप्तिर्व्ययस्थिते ॥१८५॥

*Slokas 183-185—(E) Beginning with the house occupied by Jupiter in the natal chart ; (1) weakening of intelligence ; (2) loss of things which are auspicious ; (3) bodily weakness ; (4) troubles from relations ; anxiety ; (5) acquisition of progeny and wealth ; (6) fame ; (7) sickness to wife ; (8) bodily troubles ; (9) reproach (insult) from servants and low caste people ; (10) bodily ailments ; (11) gain with little efforts ; (12) esteem from good people.*

शुक्राद्यभात्प्रथमगे पीडादेहस्त्रियोः शनौ ।

स्वेऽर्थहानिस्तृतीये तु दुःखमुद्वेगबंधने ॥१८६॥

कलत्रकलहो बंधौ वधमार्गश्रमः सुते ।

षष्ठेऽर्थमारवैराप्तिः सप्तमाष्टमयो रुजः ॥१८७॥

दैन्यं मार्गश्रमो धर्मेऽसमृद्धिर्दशमस्थिते ।

स्थानार्थप्रीतिदीप्त्याप्तिर्लाभेऽथ शुभमंत्यभे ॥१८८॥

*Slokas 186-187—(F) Beginning with the house occupied by Venus in the natal chart ; (1) trouble to self and to women ; (2) loss of wealth ; (3) sorrow and anxiety in confinement ; (4) quarrel with wife ; (5) troubles in journey, exertion ; (6) gain of wealth, state of being beyond avarice ; (7) and (8) sickness ; (9) pitiable condition ; fatigue in journey ; (10) want of everything (poverty) ; (11) gain of position, wealth, affection and brightness ; (12) auspicious.*

मंदाद्यभात्प्रथमगे मदे शस्त्रव्रणामयाः ।

धनदुश्चिक्वयोर्दुःखं गुणसिद्धिः क्षयः सुखे ॥१८९॥

पुत्रोत्सवसुखं धीस्थे षष्ठे स्थानधनैर्धनम् ।

स्त्रीपीडाध्वश्रमौ द्यूने छिद्रे व्याधिर्धनक्षयः ।।१९०।।

लाभहानिर्नवमगे कर्महानिस्तु कर्मगे ।

लाभेऽनेकसुतार्थाप्तिर्व्यये मार्गभयं भवेत् ।।१९१।।

*Slokas 189-191—(G) Beginning with the house occupied by him in the natal chart ; (1) wound from weapons, sickness; (2) sorrow ; (3) attainment of virtue ; (4) loss (wastage) ; (5) happiness due to progeny ; (6) rise in position and walth ; (7) sickness to wife, fatigue in travel ; (8) disease, loss of wealth; (9) loss (of gain) (10) loss of fruits of labour ; (11) gain of progeny and wealth in many ways ; (12) fear during journey.*

लग्नभात्प्रथमे मदे मानो ग्रामगणेशता ।

अर्थहानिरकीर्तिः स्वेऽभीष्टसिद्धिस्तृतीयगे ।।१९२।।

गृहार्थसौख्यं सौहार्दे सुखस्थानगते भवेत् ।

आरोग्यमरिनाशश्च रिपुस्थानगते नृणाम् ।।१९३।।

भार्यापीडाप्रसवनं श्रमश्चापि कलत्रगे ।

स्त्रीपुत्रार्थक्षतिश्छिद्रे दीर्घरोगचयः शुभे ।।१९४।।

माने चेष्टा सुतस्थाने वृद्धिर्दशमगे भवेत् ।

लाभे स्त्रीपशुलोहाप्तिर्वादोऽनर्थोऽध्वोऽन्यगे ।।१९४।।

*Slokas 192-194—(H) Beginning with the Lagna in the natal chart ; (1) honour, leadership in village ; (2) loss of wealth and ill fame ; (3) attainment of desired ends ; (4) happiness of family and wealth ; friendliness ; (5) activity (to increase) one's pride ; (6) good health, loss of enemies ; (7) afterbirth sickness of the wife, exertion ; (8) loss of women, progeny and wealth ; (9) long sickness ; (10) prosperity ; (11) acquisition of women, cattle and iron ; (12) birth of dispute leading to misfortune.*

भावप्रवेशे सूर्यारौ सितेज्यौ भावमध्यगौ ।

भावांत्ये मंदशशिनौ सर्वदा फलदो बुधः ।।१९६।।

*Slokas 196 — The Sun and Mars give results (good or bad) in the first portion of a bhava ; Venus and jupiter in the middle portion of a bhava ; Saturn and the Moon in the last portion of a bhava and Mercury throughout the bhava.*

बृहज्जातक :--

दिनकररुधिरौ प्रवेशकाले गुरुभृगुजौ भवनस्य मध्ययातौ ।

रविसुतशशिनौ विनिर्गमस्थौ शशितनयः फलदस्तु सर्वकालम् ।।

सारावली :--

रविरुधिरौ भवनं प्रविशन्तौ गुरुभृगुजौ गृहमध्यसमेतौ ।

शनिशशिनौ खलु निर्गमकाले शशितनयः फलदस्तु सदैव ।।

होरामकरन्द :--

तिग्मांशुघ्रात्रीतनयौ गृहस्थ प्रवेशकाले फलदौ भवेताम् ।

मध्यस्थितौ जीवसितौ शनीन्दू विरामगौ ज्ञः सकलेऽपि काले ।।

फलदीपिका :--

क्षितितनयपतङ्गौ राशिपूर्वत्रिभागे सुखपतिगुरुशुक्रौ राशिमध्यत्रिभागे ।

तुहिनकिरणमन्दौ राशिपाश्चात्यभागे शशितनयभुजङ्गौ पाकदौ सार्वकालम्

जातकपारिजात :--

आद्यन्तमध्यभवनोपगता नमोगाश्चादित्यभूमितनयौ शनिशीतरश्मी ।

जीवासुरेन्द्रसचिवौ फलदाः क्रमेण तारासुतः सकलकालफलप्रदः स्यात् ।।

कालप्रकाशिका :--

सूर्यारौ फलदावादौ गुरुशुक्रौ तु मध्यगौ ।

मन्दाही फलदावन्त्ये बुधचन्द्रौ तु सर्वदा ।।

*Note : Kalaprakasika says that Saturn and Rahu give good or bad results in the last part of the bhava while Mercury and the Moon give throughout the bhava.*

सुदशायामनल्पालपं फलमेतच्छुभाशुभम् ।

अल्पानल्पं दुर्दशायां तच्च ग्रहबलोचितम् ।।१९७।।

*Slokas 197- When the Dasa is good, the good effects will be on a larger scale, and bad effects will be on a smaller scale. Conversely, when the Dasa is bad the good effects will be reduced while bad effects will be increased according to the strength of the planet.*

*Notes : If a planet is associated with more than 4 bindus in his Ashtakavarga or more than 28 hindus in the Samudayashtakavarga and is powerful according to the Shadvargabala or bhava position, he gives good effects on a larger scale. The bad effects are on a larger scale if the planet is associated with less bindus and is not powerful as above.*

## CHAPTER XVII EFFECTS ARISING FROM PLANETARY POSITIONS AT BIRTH

As the verses explaining the method of application of the effects were found to be corrupt and difficult to interpret correctly, their inclusion here has been deferred.

The following is an attempt to give the gist of the meaning implied by the verses :—

1. Observe the number of *bindus* and *rekhas* in the house occupied at birth by a planet (in his Bhinnashtakavarga).

2. From the planet's longitude find out which octave (i.e., Kakshya) of that *bhava* is occupied by him. Note whether the lord of that Kakshya has donated a *bindu* or *rekha*. If there is a *bindu* the good effects enumerated under that Kashya for that planet will take place; when there is a *rekha* the bad effects mentioned under that Kakshya will take place.

3. (a) When the planet is associated with 8 *bindus* (in that *bhava*) the effects mentioned will take place to the fullest extent ; with 7 *hindus*, to the extent of 7/8; with 6 *bindus*, 3/4 etc, etc. Even with one *hindu* only, in that *bhava*, the native will experience 1/8 of the benefic results, if this *bindu* happens to be in the Kakshya occupied by the planet.

(b) Conversely, if a planet is associated with a *rekha* in the Kakshya occupied by him, the native will experience the bad results mentioned under that Kakshya for the planet (considered) to the extent of 1/8, 1/4, etc., etc., according to the number of *rekhas* in that *bhava*, i.e., 1, 2, etc., etc.

### सूर्यष्टकवर्गफलम्

रेखाश्रितस्तीक्ष्णकरः प्रगल्भं करोति मर्त्यं गजवाजियुक्तम्\* ।

मित्रांगसाधुजनसंप्रयुक्तं स्थानेऽद्यके रोगविवर्जितं च ।।१।।

द्वितीयसंस्थः प्रचुरप्रतापं प्रभूतवित्तं जितशत्रुपक्षम्\* ।

विद्यानुरक्तं नृपतेरभीष्टं प्रशांतचित्तं कुरुते सदैव ।।२।।



तृतीयगः सत्यपरं प्रशांतं व्ययेऽनपायं सुजनैः सुपूज्यम् ।  
 हिरण्यपुत्रार्थविवेकयुक्तं नरं प्रसूते सततं सुशीलम् ॥३॥  
 चतुर्थगः सर्वजनस्य पूज्यं करोति मर्त्यं सुदृढं सुशीलम् ।  
 नरेद्रपूज्यं सुभगं प्रशस्तं धर्मात्त्वितं दानपरं प्रसूते ॥४॥  
 करोति मर्त्यं खलु पंचमस्थो नरं रविर्गोमहिषोष्ट्रयुक्तम् ।  
 कुलप्रधानं नृपतेरभीष्टं सुसंयतं ब्राह्मणदेवभक्तम् ॥५॥  
 हतारिपक्षं प्रकरोति षष्ठे स्थितो विवस्वान् विविधं नृलोके ।  
 स्त्रीणामभीष्टं गुरुदेवभक्तं प्रभूतवित्तं प्रचुरान्नपानम् ॥६॥  
 स्त्रीलाभयुक्तं खलु सप्तमस्थो नरं विधत्ते खलु तीक्ष्णरश्मिः ।  
 उदारचित्तं प्रभुतासमेतं विज्ञानशीलं समरप्रचण्डम् ॥७॥  
 स्थोनेऽष्टमे पुत्रधनैः समेतं सुरक्तपित्ताधिकमप्रमेयम् ।  
 विख्यातकीर्तिं सततं सुदांतं हतारिपक्षं प्रकरोति भानुः ॥८॥

*Slokas 1-8-* The general effects arising from the Sun's position at birth in the different Kakshyas (in any *Bhava*) When associated with a benefic point (*bindu*) are as follows:-

**1st Kakshya :** Courage; ownership of elephants and horses; association with friends and religious people and freedom from diseases.

**2nd Kakshya :** Great valour ; abundance of wealth; victory over enemies ; avidity for learning ; royal favours and a tranquil mind.

**3rd Kakshya:** Truthfulness: serenity: no worry over expenditure: respect from virtuous people: endowment of gold, progeny and riches: discrimination and good character.

**4th kakshya :** Honour from all people: robust health: good character: honour from ruler: good luck; fame; a pious and philanthropic nature.

**5th Kakshya :** Ownership of cows, buffaloes and camels: chief person in the family : favours from rulers : self-control and devotion to Brahmins and God.

**6th Kakshya :** Destruction of enemies : a desirable person to women: devotion to preceptors and God ; abundance of wealth and plenty of food and beverages.

**7th Kakshya :** Acquisition of women : noble mindedness : endowment with authority : interest in sciences and a great warrior.

**8th Kakshya :** Acquisition of progeny and wealth: excess of good blood and biliousness : undying fame ; self control and destruction of enemies.

*Notes :* In the Standard Horoscope the Sun ( $4^{\circ}-29^{\circ}-40'$ ) occupies the 5th kakshya in the 4th bhava, and is associated with a bindu, i.e, Venus the lord of that Kakshya has donated a bindu to the Sun (Ref: Sarvachanchachakra chart, page64). The native will experience the good results mentioned in verse No. 5 As the Sun is associated with 5 bindus in that bhava, the proportion of the results will be 5/8 of the whole possible.

बिन्दुस्थितोऽर्कः प्रकरोति पापं स्थानेऽनेद्यके दुर्जनमुग्ररोगम्\* ।

कृशं कृतघ्नं परदारक्तं विवेकहीनं प्रियसाहसं च ।।९।।

मूर्खं निकृष्टं तु तथा द्वितीये कुमित्ररोगं धनधान्यहीनम्\* ।

शिरोर्तिदा(निदा) घञ्वरपित्तमुख्यैः प्रपीडितं वक्त्रभक्वैश्चरोगैः ।।१०।।

नयेनहीनं पुरुषं तृतीये सुतार्थधान्यैः परिवर्जितं च\* ।

सदाभिभूतं बहुशत्रुपक्षं क्रियाविहीनं तु फलं प्रसुते ।।११।।

निघ्नं कृतघ्नं पर [द्रव्य] रक्तं करोति मर्त्यं नियतं चतुर्थे\* ।

इष्टैर्वियुक्तं परदाररक्तं पराजितं सर्वजनैः सदैव ।।१२।।

करोति भानुः खलु पंचमस्थितो रूग्वैरदारिद्र्यभयेन पीडितम्\* ।

दौर्भाग्यवंतं परदारभाषणं नरं भयात्क्लीबमलं सुनिष्ठुरम् ।।१३।।

षष्ठे स्थितः शत्रुगणैः पराजितं नरं प्रसूतेऽधमकर्मसेवकम्\* ।

मायासमेतं मलिनं मलिम्लुचं च्युतं स्वधर्माद्धतसत्वामातुरम् ।।१४।।

श्रियाविहीनं विकृतं गतत्रपं परान्नवस्त्रार्थसमीहकं सदा\* ।

करोति भानुः खलु सप्तमस्थितः प्रपंचशीलं कवलं सुनिष्ठुरम् ।।१५।।

स्थोनेऽष्टमे तीक्ष्णमयूखमाली नरं विधत्ते बहुपापचेष्टम् ।

इष्टैर्वियुक्तं परदाररक्तं पापात्मकं दुःखयुतं करोति ॥१६॥

*Slokas 9-16* - The general effects arising from the Sun's position at birth in the different Kakshyas (in any *Bhava*) when associated with a malefic point (*rekha*) are as follows:-

**1st kakshya** : Sinful nature ; wickedness ; acute illness ; emaciation ; ingratitude ; desire for another's wife ; indiscretion and rashness.

**2nd Kakshya** : Stupidity ; vulgarity ; bad associates ; sickness ; lack of wealth and food ; headache and fever due to sunstroke, billiouness, etc, and illness due to diseases of the mouth (e.g., Pyorrhea).

**3rd Kakshya** : Imprudence ; lack of progeny, wealth and grains ; domination by many enemies and slothfulness.

**4th Kakshya** : Censure ; ungratefulness ; covetousness for other's wealth ; desertion by friends ; desire for another's wife and defeat from all people.

**5th Kakshya** : Afflictions through sickness ; rancour ; poverty and fear ; misfortune ; tete-a-tete with others' wives ; cowardice due to fear and hard-heartedness

**6th Kakshya** : Defeat from enemies ; inclination to do base acts ; deceitfulness ; uncleanness ; robbery ; transgression from one's religion (moral code) ; lack of character and feebleness (over-anxiety).

**7th Kakshya** : Poverty ; deformity ; shamelessness ; desire for other people's food, apparels and wealth ; materialism ; mockery and hard-heartedness.

**8th Kakshya** : Inclination to commit many evil deeds ; desertion by friends ; desire for another's wife ; wickedness and miserable condition.

चंद्राष्टकवर्गफलम् ।

रेखास्थिताद्ये हिमरश्मिमाली स्थाने विधत्ते सुभगं मनुष्यम्\* ।

प्रियं नृपाणां गुरु [देवभ] क्तं तीर्थाश्रयं सर्वजनोपसेव्यम् ॥१७॥

हस्त्यश्वयानैः सहितं द्वितीये वैडूर्यमुक्तामणिभिस्तथैव\* ।  
 नरं सुसौख्यैः सहितं प्रगल्भं प्रशान्तचित्तं प्रणयान्वितं च ।।१८।।  
 चंद्रस्तृतीये कुरुते सनाथं नरं विनीतं बहुधर्मभाजम्\* ।  
 श्रियायुतं सर्वगुणोपपन्नं धत्ते सदा बंधुजनस्य पूज्यम् ।।१९।।  
 स्थाने चतुर्थे प्रकरोति मानं नरं प्रसिद्धं विविधार्थयुक्तम्\* ।  
 तडागकूपाश्रयरक्तवित्तं महामनुष्यं सुतसौख्ययुक्तम् ।।२०।।  
 विद्याविनीतं सुविवेकयुक्तं नरं प्रसूते बहुभोगभाजम्\* ।  
 क्षपाधिनाथः खलु पंचमस्थः प्रियातिथिं सर्वसहं सुविज्ञम् ।।२१।।  
 षष्ठे सुरूपं सुभगं मनोज्ञं करोति चंद्रः सुतदारयुक्तम्\* ।  
 धनाश्रयं शास्त्ररतं विनीतं नरेन्द्रपूज्यं बहुमानभाजम् ।।२२।।  
 करोति चंद्रः खलु सप्तमस्थः प्रभासमेतं सचिवं सुशीलम्\* ।  
 व्रतोपवासादिरतं विधिज्ञं मनोज्ञहारीदयितं सदैव ।।२३।।  
 स्थानेऽष्टमे सौख्यहिरण्ययुक्तं विद्यान्वितं सत्यपरं प्रगल्भम्\* ।  
 करोति चंद्रो यतिनं मनुष्यं प्रियातिथिं ब्राह्मणवलभं च ।।२४।।

*Slokas 17-24-* The general effects arising from the Moon's position at birth in the different *kakshya* (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows:-

**1st Kakshya :** good fortune ; king's favourite ; devotion to preceptors and God ; visit to sacred places and fit to be worshipped (served) by all people.

**2nd Kakshya :** Possession of elephants, horses and vehicles ; also precious stones such as *lapis-lazuli*, pearls, etc. ; variety of pleasures ; courage ; serenity and affection.

**3rd Kakshya :** Has a guardian ; modesty ; participation in many religious ceremonies ; prosperity ; virtue and respect from kinsmen.

**4th Kakshya :** Honour ; great renown ; possession of various kinds of wealth ; desire to construct tanks, wells and resting places ; great man and happiness through children.

**5th Kakshya** : Learning ; modesty ; discriminative sense ; enjoyment of variety of pleasures ; fond of guests ; patience in bearing everything and wisdom.

**6th Kakshya** : Pleasing appearance ; good fortune ; agreeability ; having wife, children and wealth ; delight in study of Shastras ; modesty ; honour from king and worthiness of respect.

**7th Kakshya** : Lusture ; ministership ; good character ; observance of vows and fasts ; ritualism ; has a wife who is always agreeable and charming.

**8th Kakshya** : Happiness and wealth ; Learning ; truthfulness ; courage ; an ascetic temperament and a fond of guests and Brahmins.

स्थोनेऽद्यके बिन्दुगतः शशांकः सरोगदेहं कुरुते मनुष्यम्\* ।

पापानुरक्तं स्वजनैर्विमुक्तं दीनं कृशं सत्यविहीनमेव ।।२५।।

करोति चंद्रो नियतं द्वितीये नरं कृतघ्नं सुकृशं सुदीनम्\* ।

प्रभूतशत्रुं प्रभया विहीनं विवर्जितं बंधुजनेन नित्यम् ।।२६।।

संपीडितं भूपतिना सदैव महाव्ययैः संयुतमुग्ररोगम्\* ।

कफानिलाभ्यां परिपीडितं च चंद्रस्तृतीये कुरुते मनुष्यम् ।।२७।।

कुसंगतं सत्यविहीनमेव सौख्येन हीनं बहुरोगयुक्तम्\* ।

सुदुर्भगं पानरतं सदैव चंद्रश्चतुर्थे कुरुते मनुष्यम् ।।२८।।

प्रनष्टशीलं प्रचुरारिपक्षं निशाधिनाथः खलु पंचमेनम्\* ।

करोति दीनं व्यसनैः समेतं विवर्जितं भूपतिमानदानैः ।।२९।।

विदेशसेवाविरतं कृतघ्नं षष्ठेऽरिवर्गैर्विजितं वृतांजम्\* ।

भवेन्मनुष्यं नृपपीडितं च कलत्रयानादिभिर्विप्रमुक्तम् ।।३०।।

स्यात्सप्तमे वैरमनल्पमुग्रं चंद्रे रूजं भूपमलिम्लुचोत्थम्\* ।

रोगं नराणां जठरे प्रभूतं धनस्य नाशं प्रियविप्रयोगम् ।।३१।।

चंद्रेष्टमेऽनिष्टफलं विधत्ते शोकं धनार्तिं विविधं च दुःखम्\* ।

शीलच्युतं वासववित्तनाशं महाभयं दैन्यमनर्थमुग्रम् ।।३२

*Slokas 25-32 — The general effects arising from the Moon's position at birth in the defferent Kakshyas (in any Bhava)*

when associated with a malefic point (*rekha*) are as follows:-

**1st Kakshya** : Sickly constitution ; inclination to commit sins ; separation from one's own people ; misery ; leanness and untruthfulness.

**2nd Kakshya** : Ungratefulness ; acute emaciation and great misery ; creation of numerous enemies ; lustreless and abandonment by kinsmen.

**3rd Kakshya** : Disfavours from the ruling power ; heavy expenditure ; serious illness ; afflictions through phlegmatic and wind troubles (gout)

**4th Kakshya** : Bad company ; untruthfulness ; unhappiness ; affliction from many ailments ; great ill-luck and indulgence in drinks.

**5th Kakshya** : Loose character ; many enemies ; addiction to vices ; lack of honour and presents from ruling power.

**6th Kakshya** : Service in foreign places ; ungratefulness ; subdual by enemies ; without honour ; trouble from ruling power and lack of wife, vehicles, etc.

**7th Kakshya** : Much enmity ; severe sickness ; torment from ruling power or a robber ; diseases in the stomach on a large scale ; loss of wealth and separation from the loved ones.

**8th Kakshya** : Unfavourable results, such as sorrow, loss of money, etc ; and various afflictions ; deviation from virtuous habits ; loss of property and wealth ; great fear, misery and grave misfortune.

**Notes** : In the Standard Horoscope the moon ( $6^5-13^0-34^1$ ) occupies the 8th kakshya in the 5th bhava and is associated with a rekha, i.e., the lord of that Kakshya, the Lagna, has donated a rekha to the Moon. (Ref. chart on page 64) . The native will experience the bad results mentioned in verse No. 32. As the Moon is associated with 5 rekhas in that bhava the magnitude of this will be  $5/8$  of the whole possible.

कृजाष्टकवर्गफलम् ।

रेखास्थिताद्ये क्षितिवित्तलाभं करोति भौमः पशुवृद्धिमेव\* ।

सौख्यं च भोगं विविधं च पूजां महाजनोत्थां सततं सुखानि ।।३३।।

आरोग्यता मित्रकलत्रवृद्धिं मनोविकाशं प्रियतां च लोके\* ।  
 समुन्नतिं शत्रुविनाशमेव करोति भौमो नियतं द्वितीये ।।३४।।  
 खरोष्ट्रयानानि पृथग्विधानि नृणां विधत्ते क्षितिजस्तृतीये\* ।  
 विभूतिमभ्युन्नतिमिष्टलाभं भूप्रसादं विविधं च नित्यम् ।।३५।।  
 भौमश्चतुर्थे कुरुते प्रतापं सौभाग्यसौख्याभ्युदयं नितान्तम्\* ।  
 प्रियातिथित्वं सुरविप्रभक्तिं नरेन्द्रमानं विविधं च लाभम् ।।३६।।  
 सुतीर्थलामं खलु पंचमस्थः क्षोणीसुतो यच्छति मानवानाम्\* ।  
 हिरण्यलामं बहुमानसौख्यं व्याधेर्विनाशं खलु उन्नतिं च ।।३७।।  
 षष्ठेऽरिनाशं कुरुते महीजः समागमं बंधुजनेन नित्यम्\* ।  
 वस्त्राणि शय्यासनभोजनानि धर्मार्थसिद्धिं सततं नराणाम् ।।३८।।  
 क्षोणीसुतो यच्छति सप्तमस्थो विज्ञानविद्यागममिष्टलाभम्\* ।  
 शय्यासनाच्छादनभोजनानि रतोपलब्धिं जगतीं सलाभम् ।।३९।।  
 भौमोऽष्टमे भूतिमथोन्नतिं च नृणां विधत्ते महिमामनन्ताम्\* ।  
 वाणिज्यलामं कृषिकर्मसिद्धिं प्रियाऽऽप्तिमत्युन्नतिमेव पुंसाम् ।।४०।।

*Slokas 33-40—* The general effects arising from Mars' position at birth in the different Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows:-

**1st Kakshya :** Gain of land and wealth, increase of live-stock ; various kinds of comforts and enjoyments ; respect from virtuous people and happiness.

**2nd Kakshya :** Good health, prosperity of friends and wife ; elevation of mind ; popularity in public ; eminence and destruction of enemies.

**3rd Kakshya :** Possession of asses, camels and various kinds of vehicles ; fame ; eminence and gain of favours from the ruling powers.

**4th Kakshya :** Valour, increase of good luck, happiness and prosperity, pleasure in receiving guests ; devotion to God and Brahmins ; recipient of honour from king and various gains.

**5th Kakshya** : Visit to holy places ; gain of gold, comfort ; great respect and happiness ; cessation of afflictions and attainment of eminence.

**6th Kakshya** : Destruction of enemies ; contact with relations ; apparels, bed requisites and sumptuous food ; achievement of piety and wealth.

**7th Kakshya** : Proficiency in Learning and Shastras, relations; bed-requisites,, apparels and good food ; sexual happiness and other advantages.

**8th Kakshya** : Prosperity and eminence ; everlasting glory ; gain through merchandise ; success in agriculture ; attainment of desired objects and great prosperity.

बिन्दुस्थितो भूतनयो यदाद्ये स्थाने दशां यच्छति मानवानाम्\* ।  
 तदाऽर्थहानिं गतपृष्ठरोगान्मतेर्विनाशं कुजेन सौख्यम् ॥४१॥  
 शिरोर्ति[निदा] घज्वरतापमुग्रं प्रमोषणं चौरकृतं सदैव\* ।  
 प्रियावियोगं मतिमित्रनाशं भौमो द्वितीये कुरुते नराणाम् ॥४२॥  
 भौमस्तृतीये विषयार्थलौल्यं धत्ते नाराणां च तथापवादम्\* ।  
 कुबुद्धिभिः संगममुग्रवैरं पराजयं प्राणभृतां सदैव ॥४३॥  
 विवादवैराणि पृथग्विधानि भौमश्चतुर्थे कुरुते नराणाम्\* ।  
 द्यूतं च वेश्याव्यसनं महान्तं पराजयं साध्वसमे हानिम् ॥४४॥  
 असौख्यमोजक्षयवित्तनाशं पुत्रार्थहानिं सुतरां वियोगम्\* ।  
 करोति भौमः खलु पंचमस्थः प्रतापहनिं सततं नराणाम् ॥४५॥  
 चतुष्पदव्यालसरीसृपोत्थं भयं विधत्ते क्षितिजो नराणाम्\* ।  
 सदा विघातं खलु षष्ठसंस्थो नरेन्द्रपीडां खलसंगमं च ॥४६॥  
 व्ययं वियोगं भयमिष्टवैरं भौमो विधत्ते खलु सप्तमस्थः\* ।  
 जिह्वाक्षिरोगोन्भवमेव दुःखं सदा नराणां विषयप्रलौल्यम् ॥४७॥  
 परामवं मृत्युसमाश्रुचरोगाः कलत्रहानिं परवंचनानि\* ।

भौमोऽष्टमस्थः कुरुते नराणां शस्त्राभिघातं परतः सुतो वा ॥४८॥

*Slokas 41-48* —The general effects arising from Mars' position at birth in the different Kakshyas (in any *Bbava*)



when associated with a malefic point (*rekha*) are as follows:-

**1st Kakshya** : Financial loss ; diseases in the back ; loss of intellect and happiness in the company of wicked people.

**2nd Kakshya** : Severe headache ; fever and sunstroke ; loss of wealth by theft ; separation from beloved ; loss of intellect and friends.

**3rd Kakshya** : Indulgence in sensual enjoyments ; censure ; association with wicked people ; bitter enmity and defeat.

**4th Kakshya** : Disputes and enmities of various kinds ; addiction to gambling and prostitutes ; defeat ; great fear and loss.

**5th Kakshya** : Unhappiness, loss of friends and wealth ; loss of children and money ; separation from family for a long period and loss of valour.

**6th Kaksha** : Dangers from quadrupeds, wild beasts and snakes ; obstacles ; troubles from the ruling powers and association with wicked persons.

**7th Kakshya** : Expenditure ; separation ; fear ; enmity with friends ; distress arising from diseases of tongue and eyes ; excessive indulgence in sensual enjoyments.

**8th Kakshya** : Defeat ; diseases akin to death ; loss of wife ; deception by others ; wounds from weapons or birth of an illegitimate child.

**Notes** : In the Standard Horoscope Mars ( $4^8-7^0-1'$ ) occupies the 6th kakshya in the 3rd bhava and is associated with a *rekha* i.e., the lord of that Kakshya, Mercury, has donated a *rekha* to Mars (Ref. chart on page 64). The native will experience the bad results mentioned in verse No. 46. As Mars is associated with 2 *rekhas* in the *bhava* the limit of this will be 1/4 of the whole possible.

बुधाष्टकवर्गफलम् ।

रेखास्थितः सोमसुतो यदादौ स्थाने तदा शीलधनं प्रसूते\* ।

विद्याविवेकादिभिः संप्रयुक्तं प्रभूतमित्रं विगतारिपक्षम् ॥४९॥

स्थानस्थितं देवगुरुप्रसक्तं विज्ञानशीलं बहु{यान} पानम्\* ।  
 स्थाने द्वितीये शशिजो विधत्ते नरं सुरूपं सुभगं सुकांतम् ।।५०।।  
 तृतीयगः सोमसुतः करोति प्रसन्नवाक्यं नृपलोकपूज्यम्\* ।  
 नरं विधिज्ञं सुभगं मनोज्ञं हतारिपक्षं बहुधर्मभाजम् ।।५१।।  
 बुधश्चतुर्थे कुरुते सुरूपं प्रियातिथिं बंधुजनस्य मान्यम्\* ।  
 मेधाविनं शास्त्ररतिं विधिज्ञं व्रतोपवासादिरतं सदैव ।।५२।।  
 करोति सौम्यः खलु पंचमस्थो नरं नितांतं नृपतेरभीष्टम्\* ।  
 आरामवप्रादिविहारभाजं वित्तान्वितं भक्तिपरं द्विजानाम् ।।५३।।  
 षष्ठेरिनाशं प्रकरोति सौम्यो नृणां पुण्यामकृतं च लाभम्\* ।  
 देशाधिपत्यं प्रचुन्नपानं यशः प्रतापं विजयं सदैव ।।५४।।  
 कलत्रलाभं रतिभोगसौख्यं कलत्रसंस्थः प्रकरोति सौम्यः\* ।  
 तीर्थाश्रयं सौख्यसमृद्धियुक्तं प्रसन्नमूर्तिं सततं सुशीलम् ।।५५।।  
 चतुष्पदाच्छादनवित्तयुक्तं नरं प्रसूते शशिजोऽष्टमस्थः\* ।  
 कलत्रपुत्रोद्भवसौख्ययुक्तं सर्वत्रपूज्यं महिमासमेतम् ।।५६।।

*Slokas 49-56—* The general effects arising from Mercury's position at birth in the different Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows:-

**1st Kakshya :** Good character, Learning, discrimination, etc. ; many friends and freedom from enemies.

**2nd Kakshya :** Steadiness ; devotion to God and preceptors ; disposition towards Sciences ; many vehicles and beverages ; handsome form ; good luck and lustre.

**3rd Kakshya :** Pleasant speech : respect from king and the enemies ; ritualism ; good luck, agreeability ; conquest over enemies and performance of many religious rites.

**4th Kakshya :** Graceful appearance ; fond of guests ; respect from one's relations ; good intellect ; delight in the study of Scriptures ; ritualism ; constant observance of religious vows and fasts.

**5th Kakshya** : Favourite of a king ; interest in the construction of rest-houses, ramparts and pleasure gardens; wealth and great devotion to Brahmins.

**6th Kakshya** : Destruction of enemies ; gains through people of towns and villages ; great administratorship ; abundance of food and beverages ; fame ; valour and victory.

**7th Kakshya** : Acquisition of wife ; conjugal happiness ; residence at sacred places ; full of happiness and prosperity ; pleasing appearance and good character always.

**8th Kakshya** : Possession of quadrupeds, apparels and wealth ; happiness through wife and children, honour everywhere and great dignity.

*Notes* : In the Standard Horoscope Mercury (5°-50'-36") occupies the 6th Kakshya in the 4th bhava and is associated with a bindu, i.e., he, the lord of that Kakshya, has donated a bindu to himself (Ref. chart on page 64). The native will experience the good results mentioned in verse No. 54. As Mercury is associated with 5 bindus in that bhava, the good effects will take place to the extent of 5/8 of the whole possible.

बिन्दुस्थितः सोमसुतोऽतिपापं करोति मर्त्यं प्रथमे खलं च\* ।  
 मायान्वितं बांधवविप्रमुक्तं सदा कुशीलं विनयेन हीनम् ॥५७॥  
 प्रभूतदुःखं सुजनैर्विहीनं पराभिभूतं कठिनं कृतघ्नम्\* ।  
 द्वितीयसंस्थो हिमरश्मिपुत्रो नरं प्रसूते बहुपापयुक्तम् ॥५८॥  
 तृतीयगः पुत्रकलत्रनाशं करोति सौम्यः सततं कुचैलम्\* ।  
 तेजोविहीनं मलदग्धदेहं संपीडितं भूपतिना सदैव ॥५९॥  
 चतुर्थगः शीतकरस्यपुत्रः प्रभूतदुःखं कुरुते मनुष्यम्\* ।  
 शीलेन हीनं विनयेन हीनं सत्त्वात्मिकैश्चैव विवर्जितं च ॥६०॥  
 नष्टात्मजं नष्टघनं कुचैलं रोगाभिभूतं परतर्ककं च\* ।  
 परैर्जितं देवगुरुप्रमुक्तं करोति सौम्यः खलु पंचमस्थः ॥६१॥  
 षष्ठस्थितः शीतकरस्य पुत्रो नरं प्रसूते धनवर्जितं च\* ।  
 पराजितं शत्रुजनेन नित्यं विद्याविहीनं विनयेन मुक्तम् ॥६२॥

सौम्यो नरं सप्तमगो विधत्ते भोगेन हीनं पर [दार] रक्तम्\* ।

जनापवादेन युतं सुदीनं कुबुद्धिभाजं सभयं सदैव ।।६३।।

द्यूतप्रसक्तं गणिकासुरक्तं रजोऽधिकं सत्यधनेन हीनम्\* ।

सौम्योऽष्टमस्थः सभयं विहीनं करोति मर्त्यं सततं नृशंसम् ।।६४।।

*Slokas 57-64*—The general effects arising from Mercury's position at birth in the different Kakshyas (in any *Bhava*) when associated with a malefic point (*rekha*) are as follows:-

**1st Kakshya** : Inclination to be sinful, wicked and deceitful; neglect from relations; bad character and want of modesty.

**2nd Kakshya** : Great affliction, desertion by virtuous people, humiliation : cruelty, ungratefulness and many sinful deeds.

**3rd Kakshya** : Loss of children and wife ; slovenliness ; lack of lustre ; dirty body and troubles from the king.

**4th Kakshya** : Great afflictions; without character and modesty, and desertion by men of good character.

**5th Kakshya** : Loss of progeny and wealth ; slovenliness ; sufferings from diseases ; interference in other people's affairs ; defeat from other ; abandonment by God (good luck) and preceptors.

**6th Kakshya** : Lack of wealth ; defeat from enemies, lack of Learning and want of modesty.

**7th Kakshya** : Absence of enjoyments ; fondness for another's wife; reproach from people ; pitiable condition, perverted intelligence and apprehensiveness.

**8th Kakshya** : Addiction to gambling and harlots ; irate temperament ; want of truthfulness and wealth ; fear: lack of everything and full of malice.

जीवाष्टकवर्गफलम् ।

रेखागतो देवगुरुः प्रसूते नरं विदग्धं विनयोपयुक्तम् ।

आद्ये महाबुद्धिधनान्वितं च धर्मध्वजं ब्राह्मणवल्कलं च ।।६५।।

द्वितीयगः सौख्ययुतः प्रसूते नरं सुरेज्यः सुभगं मनोज्ञम्\* ।  
 हस्त्यश्ववयानादि धियासमेतं नरेन्द्रपूज्यं प्रथितं नृलोके ॥६६॥  
 तृतीयसंस्थः कुरुते प्रधानं सुरेज्यमन्त्री बहुपुत्रपौत्रम्\* ।  
 दयान्वितं जंतुहितेषु युक्तं कुलप्रधानं सततं सुशीलम् ॥६७॥  
 हिरण्यवित्तार्थसुबुद्धियुक्तं करोति मर्त्यं त्रिदशेन्द्रमन्त्री\* ।  
 चतुर्थसंस्थश्चतुरं धनाढ्यं विवेकिनं बांधवसंमतं च ॥६८॥  
 करोति जीवः खलु पंचमस्थो नरं नितांतं नृपतेरभीष्टम्\* ।  
 पुत्रान्वितं प्रीतिकरं नराणां सदा सुशीलं बहुधर्मयुक्तम् ॥६९॥  
 हतारिपक्षं नियतं प्रसूते नरं सुरेज्यः खलु षष्ठसंस्थः\* ।  
 हृष्टं सुपुष्टं प्रणतं गुरुणां प्रशांतवैरं प्रथितं प्रियं च ॥७०॥  
 अभीष्टनारीरतसंप्रहृष्टं करोति मर्त्यं सततं सुरेज्यः\* ।  
 श्रियान्वितं देवगुरुप्रसक्तं सुभाषितज्ञं सुजनैः समेतम् ॥७१॥  
 जीवोऽष्टमस्थः कुरुते विदग्धं प्रियातिथिं सर्वकलासु दक्षम्\* ।  
 नरं नृपेज्यं बहुशास्त्रलुब्धं पराक्रमप्राणसमन्वितं च ॥७२॥

*Slokas 65-72*—The general effects arising from Jupiter's position at birth in the different Kakshyas. (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows:-

**1st Kakshya** : Culture and Learning ; modesty ; great intelligence and wealth ; a paragon of virtue and a favourite of Brahmins.

**2nd Kakshya** : Happiness ; good fortune, agreeability ; possession of elephants, horses, vehicles, etc, intelligence ; honour from king and great renown.

**3rd Kakshya** : Ministership ; many children and grandchildren ; compassion ; interest in the welfare of all beings ; pre-eminence in the family and good character.

**4th Kakshya** : Endowment of gold, wealth and good intellect ; cleverness ; discrimination and respect from kinsmen.

**5th Kakshya** : King's favourite ; endowment of children ; affection towards people ; good character and interest in many religious rites.

**6th Kakshya** : Victory over enemies ; merriment ; well-nourished body ; full of respect to preceptors ; forgiving nature ; great renown and a favourite of all.

**7th Kakshya** : Delight in conjugal happiness with loving wife ; possession of wealth ; devotion to God and preceptors ; knowledge of good and agreeable talk and association with virtuous people

**8th Kakshya** : Culture and Learning ; fond of guests ; competency in all Arts ; honour from king ; great avidity in learning many shastras ; great valour and vigour

बिन्दुस्थितो देवगुरुः प्रसूते नरं नृशंसं बहुदुःखयुक्तम्\* ।  
 लुब्धं कृतघ्नं मलिनस्वभावं विहीनसत्त्वं बहुसाहसं च ॥७३॥  
 द्वितीयगो भूमिपतस्करोत्थं भयं सुरेज्यः कुरुते नराणाम्\* ।  
 नृशंसतां रोगमनिष्टसंस्थं प्रभूतदुःखं दयितोद्धवं च ॥ ७४ ॥  
 तृतीयसंस्थे त्रिदशेशपूज्ये विहीनवित्तः सरुजो मनुष्यः\* ।  
 भवेत्कुमित्रः परदाररक्तो दौर्भाग्ययुक्तोऽलसः कृतघ्नः ॥७५॥  
 चतुर्थगो देवगुरुः प्रसूते विहीनवित्तं बहुशत्रुगम्यम्\* ।  
 विचर्चिकाद्यैः परिपीडितं च नरं सुमायं कुटिलं धनं च ॥७६॥  
 पामाज्वरार्त्तं परदाररक्तं नरं प्रसूते सुरराजपूज्यः\* ।  
 प्रभूतशोकं सततं सुपापं चौरं महाकष्टसमन्वितं च ॥७७॥  
 षष्ठे सुरेज्यो कुरुतेऽक्षिरोगैः संपीडितं म्लेच्छसमानरूपम्\* ।  
 प्रपंचशीलं सुतदारहीनं धर्मक्रियाहीनमनंतशोकम् ॥७८॥  
 करोति जीवः खलु सप्तमस्थो नरं कफादिप्रचुरं सदैव\* ।  
 हिकाज्वरार्त्तिं पृथुमानहीनं दीनं जनैर्निन्दितमल्पसौख्यम् ॥७९॥  
 स्थानेऽष्टमे जी (दि) वगुरुः प्रसूते सदातिगर्वं कुटिलं मनुष्यम्\* ।  
 द्वेष्यं नृपाणां स्वकुलस्य मध्ये गतप्रतापं विकृतं सदैव ॥८०॥

*Slokas 73-80* — The general effects arising from Jupiter's position at birth in the different Kakshyas (in any *Bbava*) when associated with a malefic point (*rekba*) are as follows:-

**1st Kakshya** : Wickedness ; affliction by sorrow ; greediness ; ungratefulness ; baseness ; lack of strength (beingness) and rashness

**2nd Kakshya** : Apprehension from king and robber ; wickedness ; afflictions from disease ; ill-favoured position ; full of miseries and cause of the death of wife.

**3rd Kakshya** : Poverty ; wounds ; a bad friend ; desire for another's wife ; ill-luck ; laziness and ungratefulness.

**4th Kakshya** : Poverty ; many enemies ; sufferings from itches, etc ; deceitfulness and crookedness in money matters.

**5th Kakshya** : Afflictions of fever and scabies ; desire for another's wife ; 'great sorrows ; sinful disposition ; thieving habits and afflictions from great calamities.

**6th Kakshya** : Evil diseases and other afflictions ; a barbarian in appearance ; tendency to cheat ; lack of wife and children ; non-performance of religious rites and endless sorrows.

**7th Kakshya** : Excess of phlegm, etc, hiccough, fever and other sufferings ; without honour ; pitiable condition ; reproach from people and very little happiness.

**8th Kakshya** : Extreme arrogance ; crookedness ; displeasure from kings ; loss of position (dignity) in one's family and a disfigured appearance.

**Notes** : In the Standard Horoscope Jupiter (5°-15°-35') occupies the 1st Kakshya in the 5th *bhava* and is associated with a *rekha* i.e., Saturn, the lord of that Kakshya, has donated a *rekha* to Jupiter. (Ref. chart on page 64). The native will experience the bad results mentioned in verse No. 73. As Jupiter is associated with 4 *rekhas* in that *bhava* the proportion of this will be 1/2 of the whole possible.

शुक्राष्टकर्वफलम् ।

रेखाश्रितो दैत्यगुरुः प्रसूते नरं मनोज्ञं सुभगं सुशीलम्\* ।

जितेंद्रियं दानपरं मनोज्ञं धर्मानुरक्तं प्रचुरान्नपानम् ॥८१॥

द्वितीयगः काव्यसुतः [सदैव नरं] प्रसूते धनिकं च धन्यम्\* ।

स्वधर्मशीलं विनयेन युक्तं प्रभासमेतं जनवल्लभं च ॥८२॥

तृतीयसंस्थो बहुभूषणाढ्यं नरं प्रसूते सततं प्रगल्गम्\* ।  
 मेधाविनं धर्मपरं विनीतं देवद्विजानामनुवल्लभं च ।।८३।।  
 शुक्रश्चतुर्थे कुयते धनाढ्यं सभ्दोजनाच्छादनपानयुक्तम्\* ।  
 वैदूर्यमुक्ताफलरत्नलामैः संतुष्टचित्तं सततं मनुष्यम् ।।८४।।  
 सुतीर्थयानादिकपुत्रलामैः युक्तं नरं दैत्यगुरुर्विधत्ते\* ।  
 चतुष्पदाढ्यं खलु पंचमस्थः प्रियं नृलोके परमं प्रधानम् ।।८५।।  
 शुक्रस्तु षष्ठे कुरुते मनुष्यं विद्यासुनिष्ठं बहुमंत्रभाजम्\* ।  
 स्त्रीवित्तलामैः सहितं सुरूपं विचक्षणं सर्वकलासु दक्षम् ।।८६।।  
 शुक्रो विधत्ते खलु सप्तमस्थो नरं नितातं सुरतप्रगल्गम्\* ।  
 सकुंकुमाच्छादनभोगभाजं नरेन्द्रपूजासहितं सदैव ।।८७।।  
 स्थोनेऽष्टमे दैत्यगुरुः प्रसूते नरं नितातं सुनयेन युक्तम्\* ।  
 प्रभासमेतं बहुकीर्तिभाजं सुकर्मिणं धर्मसमन्वितं च ।।८८।।

*Slokas 81-88* — The general effects arising from Venus' position at birth in the different Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows:-

**1st Kakshya** : Agreeable nature ; good luck ; good character ; self-control ; charitable disposition ; pleasing behaviour ; devotion to religion (Dharma) and plenty of food and beverages.

**2nd kakshya** : Great wealth ; virtue ; devotion to own religion (Dharma) ; modesty ; lustre and a favourite of people.

**3rd Kakshya** : Many ornaments ; boldness ; great intellect ; devotion to religion ; modesty and a favourite of God and Brahmins.

**4th Kakshya** : Immense wealth ; endowment of good food, apparels and beverages ; possession of gems like lapis-lazuli, pearls, etc, and contentment.

**5th Kakshya** : Visits to sacred places ; acquisition of vehicles and progeny ; ownership of quadrupeds ; king's favourite and chief ministership.



**6th Kakshya :** Adherence to Learning ; knowledge of many sacred Mantras; gains from or through females ; good appearance ; cleverness and proficiency in all Arts

**7th Kakshya :** Great skill in enjoying carnal pleasures ; enjoyment of saffron and apparels and honour from king.

**8th Kakshya :** Expert in diplomacy; lustre ; great renown ; good acts (deeds) and interest in performing religious rites.

*Notes :* In the Sandard Horoscope Venus ( $6^5-15^0-37'$ ) occupies the 8th Kakshya in the 5th bhava and is associated with a *bindu*, i.e., the Lagna, the lord of that Kakshya, has donated a bindu to Venus (Ref. chart on page 64) The native will experience the good results mentioned in verse No. 88. As Venus is associated with 5 *bindus* in that *bhava* the effects will be realised to the extent of 5/8 of the whole possible.

बिन्दु स्थितो दैत्यगुरुः प्रसूते नरं सुपापं बहुरोगयुक्तम्\* ।

नृपाभिभूतं सुतवित्तहीनं विवर्जितं बान्धवसज्जनैश्च ॥८९॥

शुक्रो द्वितीये सरूजं विधत्ते प्रतापहीनं बहुपापयुक्तम्\* ।

सदा विरक्तं स्वकुटुम्बवर्गे शोकाभिभूतं रतिलालसं च ॥९०॥

तृतीयसंस्थः कुरुते नृशंसं शुक्रः सदादारकचर्चितं च\* ।

पराभिभूतं सततं कुचैलं ज्वरार्दितं मानधनेन हीनम् ॥९१॥

चतुर्थगः शोकयुतं प्रसूते नरं महाव्याधियुतं दरिद्रम्\* ।

चतुष्पदाच्छादनवर्जितं च प्रेथं खलं पार्थिवमानहीनम् ॥९२॥

करोति शुक्रः खलु पंचमस्थो सदा दरिद्रं विकृतं मनुष्यम्\* ।

सुतार्थहीनं व्यसनैः समेतं कुमित्रसंगेनयुतं नितांतम् ॥९३॥

षष्ठे सितः सर्वजनाभिभूतं नरं प्रसूते प्रणयेन हीनम्\* ।

विवर्जितं सत्यसुखेन नित्यं विदेशरक्तं परतर्ककं च ॥९४॥

करोति शुक्रः खलु सप्तमस्थो वातादिदोषैः सहितं मनुष्यम्\* ।

नृशंसचेष्टं व्यसनाभिभूतं सदा कृतघ्नं मतिवर्जितं च ॥९५॥

शुक्रोऽष्टमस्थः कुरुते विशीलं नरं महाव्याधियुतं कृतघ्नम्\* ।

नित्यं विहीनं बहुपापरक्तं चिंतान्वितं वैरसुतं सदैव ॥९६॥

*Slokas 89-96-* The general effects arising from Venus' position at birth in the different Kakshyas (in any Bhava) when associated with a malefic point (rekha) are as follows:-

**1st Kakshya :** Sinful nature ; afflictions from many diseases ; oppression from the king ; lack of progeny and wealth ; abandonment by relations and virtuous people.

**2nd Kakshya :** Wounds ; without lustre ; inclination to sinful actions ; estrangement from members of his own family ; extreme grief and a voluptuous character.

**3rd Kakshya :** Wickedness ; quarrel with own children ; defeat ; slovenliness ; distress through fever and want of self-respect.

**4th Kakshya :** Full of sorrows ; afflictions through incurable diseases ; poverty ; lack of quadrupeds and apparels ; servitude ; wickedness and without honour from the king.

**5th Kakshya :** Poverty ; disfigurement ; lack of progeny and wealth ; indulgence in bad habits and association with wicked people.

**6th Kakshya :** Trouble from all people ; lack of affection and real happiness ; inclination to live in a foreign country and interference in other peoples affairs.

**7th Kakshya :** Afflictions from diseases caused by wind (वात), etc. ; wickedness ; indulgence in bad habits ; ungratefulness and lack of determination (sense).

**8th Kakshya :** Base character ; afflictions from incurable diseases ; ingratitude ; always in want ; indulgence in many sinful deeds ; worry and inimical children.

शनेष्टकवर्गफलम् ।

रेखास्थितः सूर्यसुतः प्रसूते स्थिरस्वभावं सुभगं मनुष्यम्\* ।

प्रियान्वितं सर्वजनैः प्रधानं विनीतवेषाभरणं सदैव । १७ ।।

द्वितीयसंस्थो रविजः प्रसूते नरं नितांतं बहुमानभाजम्\* ।

पराक्रमोत्साहधनेनयुक्तं तीर्थानुरक्तं वरयानतां च । १८ ।।

सौरस्तृतीयः कुरुते प्रधानं नरं सुविद्यागमशास्त्रलुब्धम्\* ।

खरोष्ट्रलोहाढ्यमनल्पपुत्रं नरं सदा शांतमतिप्रभावम् । १९ ।।

चतुर्थगः सूर्यसुतः प्रसूते नरं सुताढ्यं बहुयानपानम् \* ।  
 खगध्वपादि स्वभोगभाजं प्रभूतसस्यार्थवराश्वयुक्तम् ।।१००।।  
 करोति मंदः खलु पंचमस्थो नरं कुलीनं सुखिनं च नित्यम्\* ।  
 श्रियासमेतं विगतारिपक्षं नृपाश्रितं श्रीदयितं सदैव ।।१०१।।  
 षष्ठोऽर्कजः शीलधनं प्रसूते नरं विधिज्ञं सुरविप्रभक्तम्\* ।  
 पश्चात्प्रसिद्धं कनकार्यलाभं महाप्रभावं नरनाथपूज्यम् ।।१०२।।  
 शनैश्चरः सप्तमगो विधत्ते नरं धनाढ्यं प्रमदाप्रधानम्\* ।  
 विचक्षणं कीर्तिकरं मनोज्ञं कलासु दक्षं प्रथितं नृलोके ।।१०३।।  
 स्थानेऽष्टमे सूर्यसुतः प्रसूते विचित्रमाल्याभरणं मनुष्यम्\* ।  
 हिरण्यधान्यार्थसमृद्धियुतं विद्याविनीतं द्विजदेवभक्तम् ।।१०४।।

*Slokas 97-104* — The general effects arising from Saturn's position at birth in the differnt Kakshyas (in any *Bhava*) when associated with a benefic point (*bindu*) are as follows:-

**Ist Kakshya :** A steady disposition good fortunes; association with a good wife ; prominence among men : modesty in dress and ornaments.

**2nd Kakshya :** Worthiness for great honours ; endowment of valour, enthusiasm and wealth ; interest to go on pilgrimages and possession of excellent vehicles.

**3rd Kakshya :** Ministership ; great avidity (to learn) for Scriprutes and Shastras ; possession of asses, camels and iron (articles) ; many children ; serenity and great influence.

**4th Kakshya :** Many children, vehicles and variety of beverages ; enjoyment of garlands, perfumes, and incense, corn, wealth and excellent horses in plenty.

**5th Kakshya :** Aristocracy ; happiness ; prosperity : absence of enemies ; service to the king and a favourite of Goddess of wealth (Lakshmi).

**6th Kakshya :** Good character ; ritualism ; devotion to God and Brahmins ; fame late in life ( or posthumous) : gain of wealth and gold ; great splendour and honour from the king.

**7th Kakshya :** Great wealth ; alluring to beautiful women ; cleverness; great renown, agreeability ; proficiency in Arts and fame.

**8th Kakshya :** Strange type of garlands and ornaments ; possession of gold, corn and wealth ; prosperity modesty due to Learning ; devotion to God and Brahmins.

बिन्दुस्थितः सूर्यसुतः प्रसूते वृथाश्रमं पापरतं मनुष्यम्\* ।

स्वबांधवैस्त्यक्तमनल्पदुःखं दीनं नृशंसं नृपपीडितं च ।।१०५।।

द्वितीयसंस्थः कुरुतेऽर्कपुत्रः पापात्मकं पापसुखं मनुष्यम्\* ।

कुक्षिस्थरोगैः परिपीडितांगं चलस्वभावं सुमहाकदर्यम् ।।१०६।।

तृतीयसंस्थोऽर्कसुतः प्रसूते नरं नृशंसं वितथक्रियं च\* ।

बह्माशिनं सत्यविहीनम्रुगं चौरं खलं सर्वजनाभिभूतम् ।।१०७।।

चतुर्थगः सूर्यसुतः प्रसूते सुखैर्वियुक्तं सरूजं मनुष्यम्\* ।

विहीनवर्णं गतबुद्धिवीर्णं प्रेष्यं खलं दीनमनर्थयुक्तम् ।।१०८।।

सौरः सदा पंचमगः प्रसूते विरक्तपौरं मलिनस्वभावम्\* ।

द्वेष्यं कुबुद्धिं हतकर्मसिद्धिं क्षुद्रोगशस्त्रोपहतं नृशंसम् ।।१०९।।

षष्ठे शनिः पापयुतं प्रसूते प्रभावहीनं परदारसक्तम्\* ।

गुदाक्षिरोगोपहतं सशोकं प्रभूतवैरं प्रियसाध्वसं च ।।११०।।

सौरो विधत्ते खलु सप्तमस्थो नरं कियाहीमनल्पवैरम्\*

सदा सरोगं निजबंधुहीनं हतात्मजं बुद्धिविवर्जितं च ।।१११।।

सौरोऽष्टमस्थः कुरुते दरिद्रं नरं सरोगं बहुनीचरक्तम्\* ।

पित्तोभ्रवैः पीडितमुग्ररोगं विदेशभाजं परतर्ककं च ।।११२।।

Slokas 105-112 - The general effects arising from Saturn's position at birth in the different Kakshyas (in any *Bhava*) when associated with a malefic point (*rekha*) are as follows:-

**1st Kakshya :** Unprofitable labour ; sinful nature ; abandonment by own relations ; misery; pitiable condition wickedness and oppression from king.

**2nd Kakshya :** Evil-mindedness : delight in sinful deeds ; afflictions all over the body through abdominal diseases ; fickleness and miserly nature.

**3rd Kakshya** : Cruelty ; dishonesty in dealings ; gluttony ; untruthfulness ; thieving habits ; wickedness and oppression from all people.

**4th Kakshya** : Unhappiness ; wounds ; defective complexion ; loss of sense and stamina ; servitude ; wickedness ; poverty and misfortunes.

**5th Kakshya** : A cause of disgust to citizens ; mean nature ; jealousy ; eccentricity ; loss of fruits of labour ; afflictions from sneezes (cold), wounds from weapons and cruelty.

**6th Kakshya** : Sinful habits : lack of dignity ; fondness for another's wife ; afflictions from diseases in the anus and eyes ; sorrow, calamity and rashness.

**7th Kakshya** : Inaction ; bitter enmity ; constant sickness ; lack of sincere relations ; loss of children and want of sense.

**8th Kakshya** : Poverty ; sickness, inclination to mean acts ; afflictions as a result of biliousness and serious illness ; residence in foreign countries and interference in other people's affairs.\*

*Notes* : In the Standard Horoscope Saturn (9°-16°-11') occupies the 8th Kakshya (the Lagna's) in the 8th bhava and is associated with a rekha, i.e., the lord of that Kakshya, the Lagna, has donated a rekha to Saturn (Ref. chart on page 64). The native will experience bad results mentioned in verse No. 112. As Saturn is associated with 7 rekhas in that bhava the magnitude of this will be 7/8 of the whole possible.

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\* Wrong readings are corrected in round *brackets* ( ) ; suggested correct readings are given in square brackets [ ].

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## CHAPTER XVIII

### SUMMARY OF ARTICLES :

Abbreviation used :

S.A.V. for Samudayashtakavarga;

B.A.V. for Bhinnashtakavarga;

P.A.V. for Prastarashtakavarga;

The authors have jointly and individually conducted work-shops on Ashtakavarga at various places e.g. Madras (1984); Trivendrum (1986); Bangalore (1986); Nadiad (1987) etc. and contributed articles in various magazines, such as The Astrological Magazine (Bangalore); The Times of Astrology (New Delhi); and Astro Futurology (Madras).

(1) In all standard works on Indian Astrology now there is importance given to Ashtakavarga of the lord of the ascendant, except in Vidymadhaviyam, where stray references are found here and there.

Devakeralam-Chandra Kala Nadi - (G.O.M.L. Madras) Vol. II Part-I page 51 - verses 417 to 420- in these four verses the author Shri Venkatesh has exposed useful principles.

When Jupiter transits a sign without a bindu (or having minimum ones) in the B.A.V. of the lord of the Ascendant, on the degrees of the lord of that sign (Suphuta-Yogam), the native has little happiness.

When Saturn transits the same sign, over the same degrees, the native will suffer much agony on account of quarrels. Conversely, when any planet malefic or benefic transits a sign having 5 or more bindus, as above very good results are indicated. (A.M. 1984 October).

(2) (i) **S.A.V. and Bhava-Phalam :**

For a house to prosper, it must have at least an average of 28 bindus. If any house, its Karaka and the lord, each of them is associated with less number of bindu, the good effects of that house are annihilated.

Similarly, any house, its Karaka and its lord, each of them is associated with more bindus than 28, the good effects of that house are multiplied.

(ii) **S.A.V. and death :** It has been observed, in practice that at the time of death of a native, generally Saturn transits a house containing the

least number of bindus, or the X next lowest one. It is also found, that during such transit, the death of a nearer elderly relative takes place.

(iii) S.A.V. - houses (Signs) associated with less bindus : If out of the 4 Kendras (the 1st, 4th, 7th and 10th houses) and two Konas (the 5th and 9th house), more houses are having higher number of bindus (e.g. 31 and above), the native is very happy, in whatever walk of life he is placed. Conversely, if more houses out of these six, are having less number of bindus (e.g. 25 and below) the native's life is very miserable and is beset with obstacles at every stage of life. (A.M. January 1985).

3. (i) Transit of planets through "O" -not- bindu sign : When each of the seven planets beginning with the Sun to Saturn transits through a sign in their respective B.A.Vs. having "O" bindu, the results are as follows :

- (1) The Sun : Death or its equivalent troubles;
- (2) The Moon : Sorrow; anxiety; unexpected death;
- (3) Mars : Stomach-ache; fainting; eye diseases; death;
- (4) Mercury : Less of everything (through enemy intrigues) consequent death;
- (5) Jupiter : Loss of wealth or relations or children; becoming dull;
- (6) Venus : All kinds of calamities; and
- (7) Saturn : Less of everything; probably death;

Death should be a certainty, if on a day, the sum of bindus associated with the seven planets in signs transited by them (in their respective B.A.Vs) be very little.

(ii) Results of houses having "O" bindus in any B.A.V. : The various houses (signs) in any B.A.V. having "O" bindu in any house beginning with the Ascendant, give the following results to the native :

In the 1st house	—	one suffers from serious disease;
" 2nd "	—	very poor;
" 3rd "	—	weak bodied; not daring;
" 4th "	—	unhappy;
" 5th "	—	evil-minded;

In the 6th house	—	successful (victorious);
" 7th "	—	without marital happiness; loss of wife;
" 8th "	—	healthy; long-lived;
" 9th "	—	doing sinful deeds;
" 10th "	—	without honour; inactive;
" 11th "	—	a beggar; without income;
and " 12th "	—	wealthy

(A.M. 1991 January).

4. Planets posited in natal chart get this effects enhanced or reduced by their placements in Navamsa Chart. According to Deva Keralam (Chandra Kala Nadi) Vol. II Part-I Page 5, verse 29.—“If an exalted planet in Rasi Chart is posited in debilitated Navamsa, the native is unhappy; if a debilitated planet in Rasi Chart is exalted in Navamsa, the native is happy; while a planet in own Navamsa, or in Vargottama confers enjoyments and a kind of Rajayoga is formed.”

Planets, otherwise powerful and well situated in Rasi Chart do not give favourable results, if they are weak in Navamsa Chart. “A Vargottama planet in any Bhava, with 30 or more bindus, advances the happiness of that Bhava to the greatest extent” - (in proportion to increasing number of bindus).

A Vargottama planet, in same sign and in same Navamsa i.e. being powerful by position and also with higher numbers of bindus (in S.A.V.) in Rasi Chart as well as in Navamsa Chart gives very favourable results.

From the above three points, it can be concluded that a planet associated with higher or lower number of bindus (S.A.V.) in Rasi Chart becomes fownful if he gets higher number of bindus in Navamsa Sign occupied by that planet. It is also true that the same planet gives adverse results, if he gets lower number of bindus in Navamsa Sign.

(A.M. 1988 July).

#### (5). Use of Rekhas in prognostication

(i) To find the good or bad effects of a particular Bhava at a particular period, take the shcdhyapinda of S.A.V. bindus. Multiply if by the corresponding S.A.V. figure for that particular Bhava and Divide the product by 27 to find the remainder. When Saturn passes through the



asterism indicated by the remainder (counted from Aswini star) there will be destruction of the effects of that Bhava. The same product when divided by 12 and the remainder counted from Aries gives the Rasi and its trines which when transited by Saturn spoils the effects of the Bhava under consideration.

Repeat the same process with S.A.V. of rekhas (malefic points) and find out the asterisms and Rasis as above when Saturn transits them the good effects promoted by that Bhava are experienced.

(ii) On a particular day note how many planets out of seven planets transit through Kakshyas having bindus or Kakshyas having rekhas.

“When the Sun, the Moon, Jupiter and Venus pass through Kakshyas having bindus in their respective P.A.Vs, they produce gain of wealth; these four planets and one more (out of the remaining three planets) will bestow great honour; these five planets and one more planet (out of remaining two planets) the native will have very good health, good dress and be honoured with robes (in modern times - titles, awards etc.) and when all the seven planets transit through Kakshyas having bindus, the native will gain kingdom (great profit, dignified position and the like).

Similarly, if four planets (the Sun, the Moon, Jupiter and Venus) transit through Kakshyas having rekhas, there will be loss of wealth; if five planets as above, there will be disease; if six planets, great calamity etc. will fall on the native and if all the seven planets transit alike, death (of some near relation) is likely. If, at that time same planets transit signs having no bindu (Aksha-abhave) or minimum bindus in that, B.A.Vs, the native's death be expected.

(A.M. Jan. 96-Annual)

(6) There are quite a few verses in Sanskrit astrological classics who correct import has eluded the grasp of even learned astrological scholars.

Jataka Parijata	Chap X - V. 64;
Ashtakavarga	Chap XIV - V. 25;

The correct meaning of the verse is as follows :

“If the number of bindus (S.A.V.) in each of the house beginning with the 4th house and ending with the 9th, (i.e. including all the six houses) is between 25 to 30, the person will be carried in palanquin born by men, i.e., will be as rich as Kubera, after completing 28 years of age.”

Under the above said conditions only this yoga becomes a rarity. The

authors during their study of last 50 years have come across, only 15 horoscopes fulfilling the above conditions laid down.

(Astro-Futurology April 96. Madras)

(7). Foreign residence is loosely interpreted as staying at a very very far off place from one's birth place, may be native's own country or a foreign country. Uttara Kalamrita considers the 7th house for journeys to foreign country; the 9th for travelling abroad and the 12 for going to foreign lands. Jataka Parijata partially supports these views. Modern astrologers consider the 7th house for foreign journeys; the 9th for long journeys and the 12th for journeys for permanent stay. In short the 7th, the 9th and the 12th houses play an outstanding role to indicate permanent foreign residence.

Arrange the S.A.V. bindus of a nativity numerically in a descending order with their house number marked in Roman. The last three houses will have to possess less, lesser and the least bindus. These three houses will be in any order forming a pattern as follows :

(a) 7th, 9th, 12th;

(b) 7th, 12th, 9th;

(c) 9th, 12th, 7th;

(d) 9th, 7th, 12th;

(e) 12th, 7th, 9th;

(f) 12th, 9th, 7th;

These types of pattern are formed in Charts of many foreign residents.

(T.O.A. June 95)

## APPENDICES

### 1. The Ashtakavarga plate.

The preparation of the Bhinnashtakavarga of the planets by means of the mnemonic verses given in Chap. II involves a great deal of labour and time especially when the number of horoscopes to be considered is large. To minimise this labour and save time, some kind of a simplified and easy-to-operate device becomes a necessity. The Ashtakavarga plate serves this purpose and one can prepare the Samudayashtakavarga figures in all the bhavas by one setting, at a short time.

The handy device is fabricated by preparing nine circular plates (of copper, brass, card-board etc.) The smallest one is with a radius of 1 inch and the subsequent ones with 1¼ in, 1½ in, in, and so on so that the largest plate is of 3 in. radius. An axle with a screw arrangement is fitted through the centre of the largest plate and the other plates with perforated centres are passed through this axle, so that they can be turned about it. When all the plates are thus placed with the largest at the bottom and the smallest at the top, a narrow circular strip near rim of the 8 plates and the entire smallest plate are exposed. Divide each strip into 12 uniform sectors by thin lines so that when the plates are adjusted for a horoscope, they form a straight line.

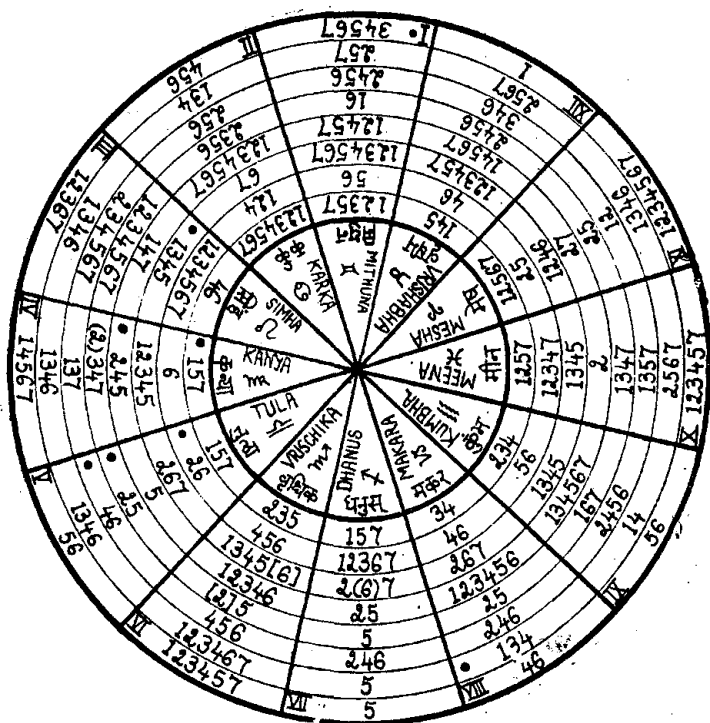
Write down the names of the 12 *rasis* of the *Zodiac* in their order, in the 12 sectors of the topmost plate. Place a dot or other identification mark in one of the sectors of the remaining plates to denote the position of the planets related to those plates. In the Lagna plate write the *bhava* order in Roman numerals. In the exposed portion of the next bigger plate put down the figures—1 for the Sun, 2 for the Moon, etc.,—denoting the receivers of benefic points counted from the Sun. For example, the Sun

Jupiter and Saturn, each receives a benefic point (marked by a *bindu* in the chart) in 1st house from the Sun, which is indicated by the figures 1, 5 and 7 in the plate. The 2nd house from the Sun contains 1, 5 and 7 representing the Sun, Jupiter and Saturn as the receivers from the Sun and so on for the 12 houses from the Sun. In the next circular strip put down the figures denoting the receivers of benefic points from the Moon ; in the next from Mars and so on in the order the Sun, the Moon, Mars, Mercury, Jupiter, Venus, Saturn and the last plate the lagna (Ref, Parasarahora Uttarakhanda Adhyaya I).

To set the plate for any horoscope, keep the bottom plate. i.e., the Lagna fixed and rotate the next plate (relating to Saturn), till the dotted sector representing Saturn is as many houses away from the dotted sector representing the Lagna as Saturn is away from the Lagna in the horoscope by bhava position. Keeping these two plates pressed by the finger, rotate the next plate (relating to Venus) till the dotted sector comes to the same bhava position from the dot in Lagna plate as Venus is in the horoscope. Next rotate the plate of Jupiter, keeping these three fixed and so on with the plates relating to Mercury, Mars, the Moon and the Sun. Finally rotate the topmost plate till the sector containing the name of the rasi representing the Lagna comes directly over the sector containing the Lagna dot. Fix up the plates by tightening the screw at the top. It will be observed that the Lagna and the planets come directly under the rasis which they occupy in the Bhava or Chalita Horoscope. The Ashtakavarga figures are then noted down in the following manner. The number of '1's in the sector under Mesha sign represents the benefic points received by the Sun in his Ashtakavarga in the *bhava* indicated by the Lagna plate. The number of '1's in the sector under Vrishabha sign represents the Sun's benefic points in his Ashtakavarga in that *bhava* indicated and so on. Similarly, the number of '2's in the sectors under each *rasi* represents the benefic points received by the Moon in her Ashtakavarga, in the respective *bhavas*. The number of '3's gives the figures for Mars;

the '4's for Mercury; the '5's for Jupiter ; the 6's for Venus and the 7's for Saturn in their respective Ashtakavargas. The sum of all these figures (nor numerical sum) under the Mesha *rasi* gives the Samudayashtakavarga figure in the Mesha *bhava* ; that under Vrishabha *rasi* gives the Samudaya figure for that *bhava* and so on.

The following chart shows how the different plates have been adjusted for the Standard Horoscope. All one has to do now is to collect the similar figures in the several plates and their sum, in all the *bhavas* taking them one after



another. For example it is found that in Mithuna (i.e., 1st *bhava*) there are 4 of '1's ; 5 of '2's ; 3 of '3's ; 4 of '4's ; 7 of '5's ; 5 of '6's and 5 of '7's and 33 *bindus* in all when summed up. This means that the Sun has received 4 *bindus* the Moon 5 *bindus*, Mars 3 *bindus*,

Mercury 4 *bindus*, Jupiter 7 *bindus*, Venus 5 *bindus* and Saturn 5 *bindus* in their respective Bhinnashtakavargas in the 1st bhava and their sum 33 *bindus* is the Samudaya-shtakavarga figure in the 1st bhava. Similarly, the collecting of the Bhinnashtakavarga figures of the planets and the Samudayashtakavarga figures are carried out for the remaining bhavas.

Parasara and Varahamihira differ at two places (Ref. notes on pages 18 and 20). The figures in square brackets are according to Varahamihira. This book follows the Parasara system. Readers may choose whichever method they prefer.

This device set for a horoscope can be used with great facility for plotting the benefic points (by *bindus*) in their proper Kakshyas in the Sarvachanchaachakra (Ref. page 64). The plate (consisting of 12 sectors) relating to the Sun represents his Kakshyas (in the 12 bhavas) and the figures represent the planets (in their numeral order, i.e., 1 for the Sun, 2 for the Moon, etc) receiving bindus from the Sun in their respective Ashtakavargas. For example the 1st house from the Sun contains the figures 1, 5 and 7—Plot a bindu in the Kakshya of the Sun in the bhava occupied by him in the Sarvachanchaachakra in the 2nd strip (just below the strip showing the names of the Kakshya lords) which represents the Sun's Ashtakavarga; plot the 2nd bindu in his own Kakshya in the 6th strip from the outermost one, which represents Jupiter's Ashtakavarga, in the same bhava occupied by the Sun and lastly plot the 3rd bindu in his Kakshya in the 8th strip from the outermost one, which represents Saturn's Ashtakavarga, in that bhava. In this manner bindus are plotted in the other bhavas in the sun's Kakshyas. They are all in the Sun's Kakshyas in the respective planets' Ashtakavargas indicated by the figures in the remaining eleven sectors in the Sun's plate. Similarly, *bindus* are placed in their respective Kakshyas in the Ashtakavarga of the planets indicated by the figures in the plates relating to the Moon, Mars, etc,

## II. Precession ( Ayanamsa) on 1st January of each year based on Chitra (& Virginis, Spica 16) as 180°.

Year		Ayanamsa			Year		Ayanamsa		
A.D.	Vikrama	Deg.	Min.	Sec.	A.D.	Vikrama	Deg.	Min.	Sec.
1874	1930	22	4	56	1909	1965	22	34	15
1875	1931	22	5	46	1910	1966	22	35	5
1876	1932	22	6	37	1911	1967	22	35	56
1877	1933	22	7	27	1912	1968	22	36	46
1878	1934	22	8	17	1913	1969	22	37	36
1879	1935	22	9	7	1914	1970	22	38	26
1880	1936	22	9	58	1915	1971	22	39	17
1881	1937	22	10	48	1916	1972	22	40	7
1882	1938	22	11	38	1917	1973	22	40	57
1883	1939	22	12	28	1918	1974	22	41	47
1884	1940	22	13	19	1919	1975	22	42	38
1885	1941	22	14	9	1920	1976	22	43	28
1886	1942	22	14	59	1921	1977	22	44	18
1887	1943	22	15	50	1922	1978	22	45	9
1888	1944	22	16	40	1923	1979	22	45	59
1889	1945	22	17	30	1924	1980	22	46	59
1890	1946	22	18	20	1925	1981	22	47	39
1891	1947	22	19	11	1926	1982	22	48	30
1892	1948	22	20	1	1927	1983	22	49	20
1893	1949	22	20	51	1928	1984	22	50	10
1894	1950	22	21	41	1929	1985	22	51	0
1895	1951	22	22	32	1930	1986	22	51	51
1896	1952	22	23	22	1931	1987	22	52	41
1897	1953	22	24	12	1932	1988	22	53	31
1898	1954	22	25	2	1933	1989	22	54	21
1899	1955	22	25	53	1934	1990	22	55	12
1900	1956	22	26	43	1935	1991	22	56	2
1901	1957	22	27	33	1936	1992	22	56	52
1902	1958	22	28	23	1937	1993	22	57	42
1903	1959	22	29	14	1938	1991	22	58	33
1904	1960	22	30	4	1939	1995	22	59	23
1905	1961	22	30	54	1940	1996	23	0	13
1906	1962	22	31	44	1941	1997	23	1	4
1907	1963	22	32	35	1942	1998	23	1	54
1908	1964	22	33	25	1943	1999	23	2	44

year		Ayanamsa			year		Ayanamsa		
A.D.	Vikrama	Deg.	Min.	Sec.	A.D.	Vikrama	Deg.	Min.	Sec.
1944	2000	23	3	34	1956	2012	23	13	38
1945	2001	23	4	25	1957	2013	23	14	28
1946	2002	23	5	15	1958	2014	23	15	18
1947	2003	23	6	5	1959	2015	23	16	8
1948	2004	23	6	55	1960	2016	23	16	59
1949	2005	23	7	46	1961	2017	23	17	49
1950	2006	23	8	36	1962	2018	23	18	39
1951	2007	23	9	26	1963	2019	23	19	30
1952	2008	23	10	16	1964	2020	23	20	20
1953	2009	23	11	7	1965	2021	23	21	10
1954	2010	23	11	57	1966	2022	23	22	0
1955	2011	23	12	47	1967	2023	23	22	51

The average change per year 50". 2622, i.e. about 1" per week. Subtract the amount of precession for the year in question from the longitudes of the planets, and the cusps of the Lagna, 10th house, etc., of the Sayana horoscope to convert them to the Nirayana form. Add this to the Nirayana Horoscope figures to get the Sayana Horoscope.\*

III. Names of the *Rasis* of the Zodiac and the Planets and their symbols (Indian and Western).

### *Rasis*

1. Mesha Aries
2. Vrishabha Taurus
3. Mithuna Gemini
4. Kataka Cancer
5. Simha Leo
6. Kanya Virgo
7. Tula Libra
8. Vischika Scorpio
9. Dhanus Sagittarius
10. Makara Capricorn
11. Kumbha Aquarius
12. Meena Pisces

### *Planets*

1. Ravi } (सू) The Sun  
Surya }
2. Chandra (चं) The Moon
3. Mangal } (मं) Mars  
Kuja }
4. Budha (बु) Mercury
5. Guru (गु) Jupiter
6. Sukra (शु) Venus
7. Sani (श) Saturn
8. Rahu (रा) { Caput  
Dragon's head
9. Ketu (के) { Cauda  
Dragon's tail

\* Copied from the Janmabhumi Panchang with their kind permission



## IV A. About the Rasis and Plants :-

Rasis	Odd or even	Male or female	Nature	ord. house Swa.	Orig. Moola	Exalt. Uccha	Debil. Neecha
Mesha	Odd	Male	Chara	Mars 12-30	Mars 0-12	Sun 10°	Sat 20°
Vrish.	even	fem.	Sthira	Venus	Moon 3-30	Moon 3°	—
Mithuna	odd	male	Ubhaya	Mere	—	—	—
Kataka	even	fem.	Chara	Moon	—	Jup. 5	Mars. 28°
Simha	odd	male	Sthira	Sun 20-30	Sun 0-20	—	—
Kanya	even	fem.	Ubhaya	Merc. 20-30	Merc. 15-20	Merc. 15°	Venus 27°
Tula	odd	male	Chara	Venus 15-30	Venus 0-15	Sat. 20°	Sun 10°
Vrisch	even	fem.	Sthira	Mars	—	—	Moon 3°
Dhanus	odd	male	Ubhaya	Jup. 10-30	Jup. 0-10	—	—
Makara	even	fem.	Chara	Sat.	—	Mars. 28°	Jup 5°
Kumbha	odd	male	Sthira	Sat 20-30	Sat 0-20	—	—
Meena	even	fem.	Ubhaya	Jup.	—	Venus 27°	Merc 15°

Chara = moveable, Sthira = fixed. Ubhaya = Common.

Rahu : Vrishabha (Uccha), Vrischika (Neecha), Mithuna and Kataka (Moolarrikona) and Kanya (Swakshetra)

Ketu : Vrischika (Uccha), Vrishabha (Neecha), Dhanus and Makara (Moolatrikona) and Meena (Swakshetra).

B. Showing Mitra (Friend), Satru (Enemy), and Sama (Neutral) of Planets.

Planets	Mitra (Friend)	Satru (Enemy)	Sama (Neutral)
Sun	Moon, Mars, Jupiter	Saturn, Venus	Mercury
Moon	Sun, Mercury	None	Mars, Jupiter, Venus Saturn
Mars	Sun, Moon, Jupiter	Mercury	Saturn, Venus
Mercury	Sun, Venus	Moon	Mars, Jupiter, Saturn
Jupiter	Sun, Moon, Mars	Mercury, Venus	Saturn
Venus	Mercury, Saturn	Sun, Moon	Mars, Jupiter
Saturn	Mercury, Venus	Sun, Moon, Mars	Jupiter

When the planets occupy the 2nd and the 12th, the 3rd and the 11th, or the 4th and 10th houses from one another, they are temporary friends to each other. In other positions, they are temporary enemies. By combining the natural and the temporary friendships, etc, they become intimate friends (nat. friend temp. friend), ordinary friends. neutrals. ordinary, enemies and bitter enemies.

## V. Saptavarga divisions of the Rasis

A. lords of Horas			B. lords of Drekanas		
Rasis	1st 0°-15°	2nd 15°-30°	1st 0°-10°	2nd 10°-20°	3rd 20°-30°
Mesha	Sun	Moon	1. Mars	5. Sun	9. Jup
Vrish	Moon	Sun	2. Venus	6. Merc.	10 Sat
Mithun	Sun	Moon	3. Mercs	7. Venus	11.Sat
Kataka	Moon	Sun	4. Moon	8. Mars	12.Jup
Simha	Sun	Moon	5. Sun	9. Jup	1.Mars
Kanya	Moon	Sun	6. Merc	10 Sat	2.Venu
Tula	Sun	Moon	7. Venus	11Sat	3 Mere
Vrisch	Moon	Sun	8. Mars	12 Jup	4 Moon
Dhanus	Sun	Moon	9. Jup	1 Mars	5. Sun
Makara	Moon	Sun	10 Sat	2 Venus	6 Merc
Kumbha	Sun	Moon	11 Sat	3 Merc	7 Veau
Meena	Moon	Sun	12 Jup	4 Moon	8 Mars

### C. Lords of the Saptamsas (rasi numbers)

Rasis	1st 4° 17' 9"	2nd 8° 34' 17"	3th 12° 51' 26"	4th 17° 8' 31"	5th 21° 25' 43"	6th 25° 42' 51"	7th 30° 0' 0"
Mesha	1	2	3	4	5	6	7
Vrish	8	9	10	11	12	1	2
Mithuna <sup>3</sup>	3	4	5	6	7	8	9
Kataka	10	11	12	1	2	3	4
Simha	5	6	7	8	9	10	1
Kanya	12	1	2	3	4	5	6
Tula	7	8	9	10	11	12	1
Vrisch	2	3	4	5	6	7	8
Dhanus	9	10	11	2	1	2	3
Makara	4	5	6	7	8	9	10
Kumbha	11	12	1	2	3	4	5
Meena	6	7	8	9	10	11	12

## D. Lords of the Navamsas (rasi numbers)

	1st	2nd	3rd	4th	5th	6th	7th	8th	9th
Rasis	3 <sup>0</sup>	6 <sup>0</sup>	10 <sup>0</sup>	13 <sup>0</sup>	16 <sup>0</sup>	20 <sup>0</sup>	23 <sup>0</sup>	26 <sup>0</sup>	30 <sup>0</sup>
	20'	40'	0'	20'	40'	0'	20'	40'	0'
Mesha	1	2	3	4	5	6	7	8	9
Vrish	10	11	12	1	2	3	4	5	6
Mithuna	7	8	9	10	11	12	1	2	3
Kataka	4	5	6	7	8	9	10	11	12
Simha	1	2	3	4	5	6	7	8	9
Kanya	10	11	12	1	2	3	4	5	6
Tula	7	8	9	10	11	12	1	2	3
Vrisch	4	5	6	7	8	9	10	11	12
Dhanus	1	2	3	4	5	6	7	8	9
Makara	10	11	12	1	2	3	4	5	6
Kumbha	7	8	9	10	11	12	1	2	3
Meena	4	5	6	7	8	9	10	11	12

## E. Lords of the Dwadasamsas (rasi numbers)

	1st	2nd	3rd	4th	5th	6th	7th	8th	9th	10th	11th	12th
Rasis	2 <sup>0</sup>	5 <sup>0</sup>	7 <sup>0</sup>	10 <sup>0</sup>	12 <sup>0</sup>	15 <sup>0</sup>	17 <sup>0</sup>	20 <sup>0</sup>	22 <sup>0</sup>	25 <sup>0</sup>	27 <sup>0</sup>	30 <sup>0</sup>
	30'	0'	30'	0'	30'	0'	30'	0'	30'	0'	30'	0'
Mesha	1	2	3	4	5	6	7	8	9	10	11	12
Vrish	2	3	4	5	6	7	8	9	10	11	12	1
Mith ma	3	4	5	6	7	8	9	10	11	12	1	2
Kataka	4	5	6	7	8	9	10	11	12	1	2	3
Simha	5	6	7	8	9	10	11	12	1	2	3	4
Kanya	6	7	8	9	10	11	12	1	2	3	4	5
Tula	7	8	9	10	11	12	1	2	3	4	5	6
Vrisch	8	9	10	11	12	1	2	3	4	5	6	7
Dhanus	9	10	11	12	1	2	3	4	5	6	7	8
Makara	10	11	12	1	2	3	4	5	6	7	8	9
Kumbha	11	12	1	2	3	4	5	6	7	8	9	10
Meena	12	1	2	3	4	5	6	7	8	9	10	11

## F. Lords of the Trimsamsas

Odd rasis	0 <sup>0</sup> -5 <sup>0</sup>	5 <sup>0</sup> -10 <sup>0</sup>	10 <sup>0</sup> -18 <sup>0</sup>	18 <sup>0</sup> -25 <sup>0</sup>	25 <sup>0</sup> -30 <sup>0</sup>
Lords	Mars	Saturn	Jupiter	Mercury	Venus
Even rasis	0 <sup>0</sup> -5 <sup>0</sup>	5 <sup>0</sup> -12 <sup>0</sup>	12 <sup>0</sup> -20 <sup>0</sup>	20 <sup>0</sup> -25 <sup>0</sup>	25 <sup>0</sup> -30 <sup>0</sup>
Lords	Venus	Mercury	Jupiter	Saturn	Mars

Example. In the Standard Horoscope Mercury 5-5-56, has completed 5 rasis and is in the 6th i.e., Kanya. From the tables, reading against the row of Kanya and under the columns within the limits of which this position (5<sup>0</sup>-36') falls, it is seen that the Hora shows Moon, Drekanas Mercury, Saptamsa 1, Navamsa 11, Dwadasamsa 8 and Trimsamsa Mercury i.e., the lords of the Rasi, Hora, Drekanas, etc., are Mercury, the Moon, Mercury, Mars, Saturn, Mars and Mercury.

# VI A. The 27 Nakshatras (constellation). the rulers of the Dasas with their periods in the Vimshottari system.

No	Nak.	No	Nak.	No.	Nak.	Dasa Lord.	Period.
1	Aswini	10	Magha	19	Moola	Ketu	7 yrs
2	Bharani	11	PPhalgni	20	P. Ashadna	Sukra	20 yrs
3	Krittika	12	U. Phalgut	21	U. Ashadha	Ravi	6 "
4	Rohini	13	Hasta	22	Sravana	Chandra	10 "
5	Mrigasiras	14	Chitra	23	Dhanishta	Mangal	7 "
6	Ardra	15	Swati	24	Satataara	Rahu	18 "
7	Punarvasu	16	Vishakha	25	P. Bhadrpad	Guru	16 "
8	Pushya	17	Anuradha	26	U Bhadrpad	Sani	19 "
9	Aslesha	18	Jyeshta	27	Revati	Budha	17 "

In the Standard Horoscope the Moon is in the Nakshatra Swati on that day and the ending period of Swati is at 17 Ghs. 40 pal. on the next day. The time still remaining to elapse at birth is 32 Ghs. 46 pal and the duration of the Moon in Swati is 67 Ghs. 54 pal. The ruling Dasa lord is Rahu and his period for the whole of Ardra, Swati or Satataara is 18 years. Therefore the balance of Rahu Dasa at the time of birth is

$$\begin{array}{l} 32 \text{ Ghs } 46 \text{ pal} \\ 67 \text{ Ghs } 54 \text{ pal} \end{array} \times 18 \text{ yrw} = 8\text{yrs. } 8 \text{ mths. } 7 \text{ days.}$$

This can be calculated from the longitudinal position of the Moon also. The Moon's position is  $6^{\circ}-13'-34''$  and Swati extends from  $6^{\circ}-6'-40''$  to  $6^{\circ}-20'-0''$ . The distance yet to be covered by the Moon is  $6^{\circ}-20'-0''$  minus  $6^{\circ}-13'-34'' = 6^{\circ} - 26''$ .

$$\text{Balance of Rahu Dasa} = \frac{6^{\circ} - 26''}{13^{\circ} - 20''} \times 18 \text{ years, i.e. } 8\text{yrs. } 8 \text{ mths}$$

7 dys. There may be a slight difference between the two methods This happens because the Moon's movement is not uniform throughout the entire transit over Swati. The other Dasas follow in the order given in the tables. The sub period (Antara) in Rahu Dasa is that of Mercury, At present these Dasa periods are reckoned in solar years.

# B. THE ANTARDASA PERIODS OF THE VARIOUS NAKSHATRA DASAS

ANTARDASAS					ANTARDASAS					ANTARDASAS							
Yrs Ms. Ds.					Yrs Ms. Ds.					Yrs Ms. Ds.							
Sun 6 years	Sun	...	0	3	18	Moon 10 years	Moon	...	0	10	0	Mars 7 years	Mars	...	0	4	27
	Moon	...	0	6	0		Mars	...	0	7	0		Rahu	...	1	0	18
	Mars	...	0	4	6		Rahu	...	1	6	0		Jupiter	...	0	11	6
	Rahu	...	0	10	24		Jupiter	...	1	4	0		Saturn	...	1	1	9
	Jupiter	...	0	9	18		Saturn	...	1	7	0		Mercury	...	0	11	27
	Saturn	...	0	11	12		Mercury	...	1	5	0		Ketu	...	0	4	27
	Mercury	...	0	10	6		Ketu	...	0	7	0		Venus	...	1	2	0
	Ketu	...	0	4	6		Venus	...	1	8	0		Sun	...	0	4	6
	Venus	...	1	0	0		Sun	...	0	6	0		Moon	...	0	7	6
Rahu 18 years	Rahu	...	2	8	12	Jupiter 16 years	Jupiter	...	2	1	18	Saturn 19 years	Saturn	...	3	0	3
	Jupiter	...	2	4	24		Saturn	...	2	6	12		Mercury	...	2	8	9
	Saturn	...	2	10	6		Mercury	...	2	3	6		Ketu	...	1	1	9
	Mercury	...	2	6	18		Ketu	...	0	11	6		Venus	...	3	2	0
	Ketu	...	1	0	18		Venus	...	2	8	0		Sun	...	0	11	12
	Venus	...	3	0	0		Sun	...	0	9	18		Moon	...	1	7	0
	Sun	...	0	10	24		Moon	...	1	4	0		Mars	...	1	1	9
	Moon	...	1	6	0		Mars	...	0	11	6		Rahu	...	2	10	6
	Mars	...	1	0	18		Rahu	...	2	4	24		Jupiter	...	2	6	12
Mercury 17 years	Mercury	...	2	4	27	Ketu 7 years	Ketu	...	0	4	27	Venus 20 years	Venus	...	3	4	0
	Ketu	...	0	11	27		Venus	...	1	2	0		Sun	...	1	0	0
	Venus	...	2	10	0		Sun	...	0	4	6		Moon	...	1	8	0
	Sun	...	0	10	6		Moon	...	0	7	0		Mars	...	1	2	0
	Moon	...	1	5	0		Mars	...	0	4	27		Rahu	...	3	0	0
	Mars	...	0	21	27		Rahu	...	1	0	18		Jupiter	...	2	8	0
	Rahu	...	2	6	18		Jupiter	...	0	11	6		Saturn	...	3	2	0
	Jupiter	...	2	3	6		Saturn	...	1	1	9		Mercury	...	2	10	0
	Saturn	...	2	8	9		Mercury	...	0	11	27		Ketu	...	1	2	0

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